

# The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

25th Year of Publication.

## SIX ADDED TO RETINUE OF THE QUEEN OF ALL SAINTS

THE month of May in this Year of Jubilee gives to the Church six new saints. Among them are giants of the Faith. There is one huge figure who stood and rolled back the assaults of the so-called Reformation from whole sections of Europe; there are three courageous and learned religious, two of them women who founded powerful orders which today carry forward their far visions; there is a remarkable man who drew twenty thousand annually from all lands to listen to his spiritual advice.

And then there is a child, who died at twenty-four, not greatly learned, with no mighty deeds to mark her gentle life—unknown, and who yet in a few short years became so venerated and loved the world over that her cult is one of the major phenomena of the modern religious world.

### The Little Flower whom Americans Love.

Whatever may have been the invaluable services rendered the Church by the five great figures who ascend to "the altars of the Church" with her, Teresa, the "Little Flower," the simple maid of Lisieux, of the six holds by far the largest share of the attention and devotion of the Catholic World, and especially American Catholics.

Consider that this simple girl joined the Carmelite Order when she was just past fifteen; that her life up to that time and after she entered the Carmel was uneventful; that two years after her death she was virtually unknown, except to members of her order, who knew her only as an intensely pious young nun; that she died as recently as 1897.

Then it is the more astounding when the many evidences of world-wide veneration for her are enumerated.

### One Who Battled for the Church

If the Little Flower won her crown of sanctity by retiring from the world and exemplifying simple piety, there is another, the second of those canonized in May, who comes to the

altars of the church through a life of fierce buffeting by all the forces of worldliness and dissension. He is Father Peter Canisius, of the Society of Jesus, eloquent preacher, gentle conciliator and yet a most stalwart, unflinching champion in the forefront of one of the Church's greatest struggles. His chief work is his "Catechism," which has gone through hundreds of editions.

### Seeding A New and Most Fruitful Field.

Two lives spent in bringing Christian education to children, in eras when that task was fraught with formidable difficulties, even danger to life, are glorified in the third and fourth canonizations in May. Those are the Blessed Marie Madeline Postel, foundress of the Sisters of the Christian Schools in the waning days of the bloody anti-religious French Revolution, and the Blessed Madeleine-Sophie Barat foundress of the still powerful Society of the Sacred Heart of Jesus. She lived her inspired life in a time when the Church was sorely tried.

### Founder of the Society of Jesus and Mary.

Father Eudes was born at Ri, in northern France, November 14, 1601. A brilliant mind and a pious soul marked him early in life. At fourteen he took a vow of chastity, and after an enviable record at the Jesuit College at Caen, he joined the Oratory of St. Philip Neri in 1623. Two years later he was ordained, and began in earnest the huge work that filled his life. Missionary work early claimed him. He preached, in all, 110 missions, and has been called the "prodigy of his age" and the greatest missionary in France since St. Vincent Ferrer.

### Peasant Priest Who Became a Great Confessor.

Jean Baptiste Marie Vianney, commonly called by the simple title of "The Cure d'Arts," was peasant-born, wholly uneducated at seventeen and backward as a student, yet he lived through grave difficulties to become one of the most sought-after confessors in France and to win the crown of sainthood.

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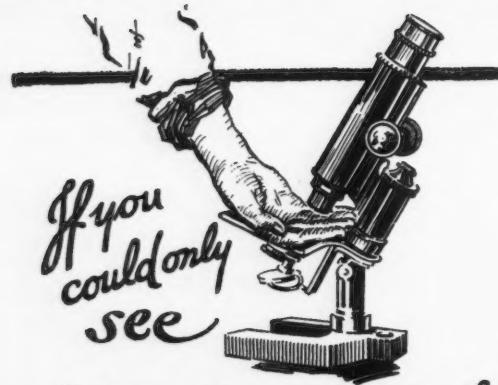
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Geography—A Study of Relationships. Education—What Is It For?

Making a Pleasant Summer Course Profitable.

Language Training in the Elementary Grades.

Outlines in History.



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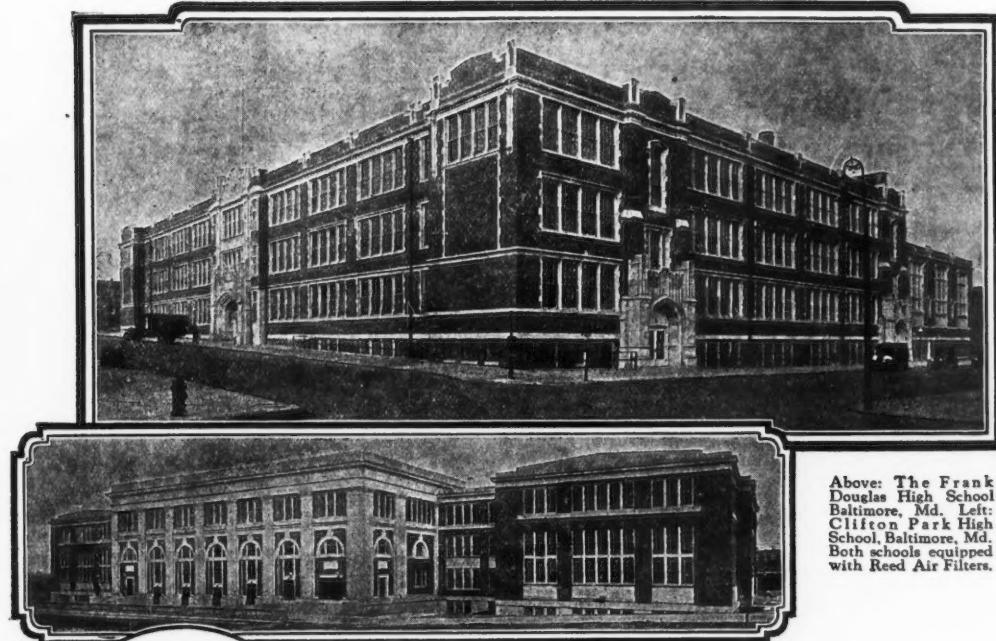
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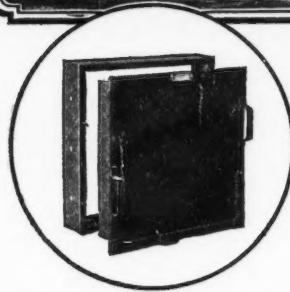
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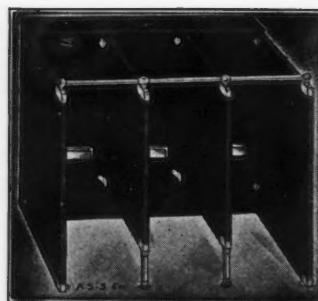
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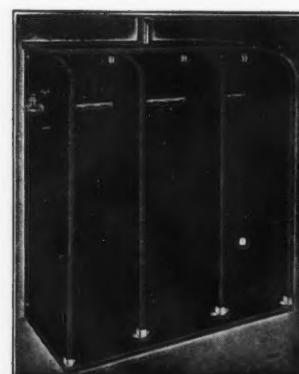
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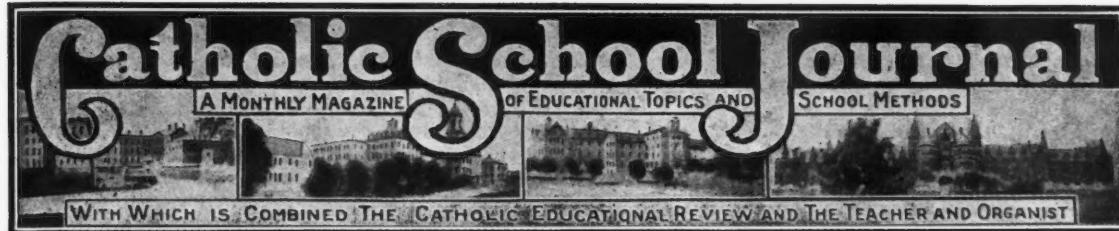
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**The Catholic School Journal**  
And Institutional Review

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## Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

PRIVATE INTERPRETATION.—It is surprising how many individuals pride themselves on a mental flatulence which they misunderstand as tolerance. There is a great difference between broad mindedness and that thinness by which any delusion is allowed. There was a time when men so loved the truth, or at least what they perceived to be the truth, that they strove to force the non-conformist to believe. No doubt that method had its disadvantages. Today the cry is freedom of thought—many of us fail to note that this method also has its imperfections. If the dogmatist of days gone by was guilty of repressive violence the modern stands charged with mental anarchy. If the scholastic quarreled from love of principle the rationalist refuses to argue from lack of principle.

When so many follow the easy broad road of indifferentism there is great danger that our students may be led astray. They may admire the indifference of the worldling because they mistake it for bigness or mental breadth. How often mere thickness is taken for breadth! And once one is smitten with the false composure which we are wont to call ennui, not only do the forms of faith lose hold upon one but God does also.

Some time ago I overheard an interesting discussion of liturgic forms. A young woman, carrying a white dress that looked suspiciously like a nurse's gown, encountered an acquaintance on a Sunday morning. Both were en route to church.

"There is a splendid subject to be discussed today at the Congregational Church: 'What Catholics think of St. Patrick.'"

"Why, I thought you were a Methodist!"

"O yes, I am; but I like Dr. Gordon's preaching. Then too he always has such an artistic program."

"It's too bad that some churches lack tone. We are having a new choral this morning. I've had my vestment laundered."

"I wondered what that was you were carrying."

"It's the white vestment we wear in the choir."

"I didn't know the Christian Science church wore vestments." (sic)

"They don't. I sing at the Presbyterian church at ten o'clock."

"Oh! I thought you were a Christian Scientist."

"I am, but we have no choir and I so like to sing."

"Do you know I thought the Episcopal church was the only church that wore those things. Isn't it part of their religion?"

"Oh no! This doesn't make any difference; lots

of churches have vestments. Why, the Catholic Church wears vestments."

If this be broadmindedness make the most of it.

TOLERANCE AND THE BROTHERHOOD OF MAN.—It is well nigh futile to strive to raise some minds from the lethargy in which they rest. A man is tolerant because he believes in the social virtues. The great ideal of society and democratic government is the Brotherhood of Man. The newspapers have branded this dogma upon us and to discuss the subject intelligently is often actually dangerous. To analyze tolerance in a crowd is like stamping on the flag—even freedom of thought has its limits, especially when you differ with the newspapers.

But is not so-called tolerance a mere indifference to everything but our own selfish interests? Is its rationale more than a smug pragmatism—"Let me alone and I'll not bother you"? There are very few who have the rational background without which there is no such concept as tolerance. An intelligent endurance of something opposed to truth for sweet charity's sake is a fairly comprehensive definition of tolerance. The so-called tolerant are most often oblivious of the truth rather than aware of it, their indifference masquerades as endurance, their selfish interests are covered by charity. The strange paradox behind it all is that these self-same tolerant souls are ever bawling about the Brotherhood of Man!

While our tolerant brethren are floundering in perplexity we should not glory in the wisdom of Mother Church, but we have great reason to be proud of her sagacity. The facts of history show in the Catholic Church the nearest approach to the great dream of the world, brotherly love. We know that long before Hobbes and Rousseau and Mill and Paine the Church taught the Brotherhood of Man. She called her dogma the Communion of Saints and it was in the glory of divine love that all men were included by the Godly dispensation, the forgiveness of sins.

And here is the strange paradox of the Church! She has ever taught man charity toward all by impressing upon him the value of his soul. She has made man jealous that he may be zealous. In contrast to her glorious success—her heroes, her martyrs, her saints—all imbued with the love of God and man, look at the egoism of the day—a selfish disregard for man which is called tolerance.

The greatest danger that besets the world is this

great tedium. The world grows tired of itself. If we are to improve this state of depression we must teach the value of truth. And a clear sense of values supposes a keen appreciation of what is worth while and what is worthless. To lack all judgment is not tolerance; let us beware lest we allow our students to cloak their ignorance by such a fair name.

**LITERARY ART AND THE COLLEGES.**—A writer in the February Scribner's Magazine, Henry Root, inferentially attacks a traditional prejudice of many Americans respecting our dearth of literary artists, viz., "The country is young yet." He believes that America is, in reality, well out of its swaddling clothes, and might long since have been realizing the fruit incident to robust maturity. Almost at the commencement of our national life, when as yet our colleges were mere high schools, we did produce litterateurs in relatively promising profusion; but the promise has long since been abortive. And our writer proceeds on the theory that our educational system not alone fails to yield us the literary artist but that it actually stifles artistic growth.

That the raw material is abundant enough, that there is incipient talent in ever so many of our college men and women, none can well gainsay. The thousands upon thousands of blasted literary efforts annually shunted to an unhonored corner in the book-stalls, are proof positive that multitudes possess at least one important pre-requisite for literary success, viz., the ambition to write; while not a few of these same efforts clearly indicate that literary distinction, now gone forever, was surely potential and might readily have been salvaged had their authors, like the great majority of the literary artists America has thus far produced, never come under the blighting idealism of the modern college, with its deadening practicability or commercialism, its dissipating complexity, its mass-movement, and its distracting social and athletic activity. However, we leave the author to his own contentions and pleadings.

And while he dilates upon literary art and the college, we continue to wonder what some more caustic writer is yet to say of ever so many of our colleges and universities, not, indeed, in respect to literary art, but in respect to the common-place in literary production—the ability to speak and write English clearly and correctly.

We know that it is our exceptional college or university to-day that has even a single recognized literary artist in English on its whole professorial force. Many write English, ever so many; few there are who immortalize, aye, even highly inspire, through it. But, what theory has any one for the university—yes, the university of national fame—that sends forth students who can not write a letter not illiterate, nor spell, nor enunciate clearly, nor pronounce justly?

Time was when the village high school was far more fastidious as to fundamentals than are scores of our recognized institutions of higher learning today. The reason is tangible enough, if the indictment of Professor Gayley of the University of California be more widespread in its application to our college faculties than we hope: "Our Ph.D's are lamentably prone to err in the use of their speech."

**WHOM SHALL WE CENSURE?**—The colleges to be consistent must continue to cast aspersions upon the high school for the deplorable lack of training in essentials, while high school instructors there are in numbers who, in turn, indict the teachers in our sixth, seventh, and eighth grades; and so the charge goes on and on, down to the zealous ladies in the kindergarten, some of whom, in self-defense, tell us that what the kindergarten does for English nicely, is lost betimes at home or on the streets. And then one marvels at the humility of us all: "The good is mine; the evil, thine." And then one marvels, again, wondering what the schools are for, any-way!

To be sure we have advanced in education—to use the authority of the modern community product just returned from "the department of education" (the short, sure-cut, to academic recognition), with sheepskin and everything, as she emphasizes matters to the elder but less favored ones—"We have advanced more in education in the last fifteen years than in the preceding hundred." And the knowing one, with the knowing wink, yawns amusingly: "But you didn't tell us the direction of the advance."

No doubt, we have gone forward commendably in theory, and the advance portends every good, for theory in its natural course often far outstrips practice and palpable results. But, we may overlook too often that we have lost appreciable assets in the eagerness of our march, and one of them most certainly is discipline in the fundamentals of education.

Now, why the universities or colleges, and in their place the high schools, so consistently disdain to make amends for deficiencies they every day must recognize in the product that comes up to them, is likely to remain for a while longer one of the guarded secrets of "higher education". Yes, it may well be that the leaders in Israel do not particularly mind, for they, too, "are lamentably prone to err in the use of their speech."

**WHAT TO DO.**—Whether the task of drilling the accepted forms of English, including orthography, of course, until they become habits or virtues of our pupils, be commenced at the beginning of school-life, which, to be sure, is the psychologic time, or only later, to make up for early neglect or crude pedagogic procedure, let the tutor be certain to do his or her work thoroughly, recognizing that the process is less a matter of explanation and understanding than of consistent and persistent drill and correction, and nothing better describes the successful method than does the homely word **drill**.

For the honor of our schools—not the most exalted motive, perhaps—many of us must do better in this particular. Others may be even much more guilty, which is not to the point. At this moment we have boys and girls in our third and fourth high school classes, and often enough in college, who are in continued trouble over capitalization, are not sure always what to do with the apostrophe, who struggle with the past participle of not a few irregular verbs, find punctuation a puzzle, are without principles for the use of the pronoun, have had, in fact, insufficient intelligent practice to guide them securely at any time. Require some of our students to read, and their pronunciation and articulation are often very distressing. And all the while we speak

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# Religious Teaching and Training

By Brother Z. Joseph, F.S.C.

**D**ESPITE all that has been said and written of late years relative to the psychologic courses and procedures and the traditional courses and procedures, we can not escape facts, and the admitted fact, or the fact that must become patent on the closest scrutiny is, that the traditional courses are actually being artistically handled by trained and devoted teachers, and are now, and have been through the centuries, productive of the most abundant results. On the other hand, it is yet to be proven that a course in Church History and the New Testament is effective—efficient teaching supposed—with-out the preliminary preparation of the pupils in religious doctrine beyond the grammar grades, and without, at all times, the accompaniment of sound doctrinal exposition through the high school and college. It is well known that apologetics pushed too insistently do not benefit the "philosophers" in Catholic colleges, while the New Testament and Church History alone may produce nothing beyond the disquisitional "broadminded" type of Catholic.

What, then, is the content of the traditional course of which the Christian Brothers are said to be exponents and adherents? As known to the writer and as conceived in the traditions of his Society, it may be divided into: 1) The basic course: dogma, moral, and worship, inclusive, to be sure of the liturgy, and generally alluded to as the catechism course. 2) Special courses, two of which, at least, run simultaneously with the basic course: a) Principal Mysteries; b) Bible History; c) New Testament Studies, stressing the appreciation and the memorizing of the maxims and sayings of Our Blessed Lord; d) Lives of the Saints; e) Refutation of Error, especially of the errors of the day; f) Church History; g) Christian Etiquette; h) Vocational Direction; i) Course for Lay Catechists, a text for the course having been specially prepared, outlining methods and content and offering several experimental lessons; j) Morning and Evening Reflections, designed to be opportune and effective; k) Occasional, more or less general, Reflections, by way of correlating religion with the study in hand. The above category belongs chiefly to the teaching of religion, though there must be an overlapping with the next—the religious training elements.

Pertaining to religious training, the course prescribes: 1) Prayers and Devotions; 2) Sacred Music; 3) Retreats, twice yearly; 4) Organization of Confraternities; 5) Organization of Perseverance Societies—(The Confraternities and Societies suppose the foundation of a suitable library); 6) Promotion of a Taste for Frequent Communion and of Frequent Attendance at Mass and Other Church Services.

St. de la Salle, the initiator or inspirer of all this, was an educator of the most advanced type, which suggests that he did not proceed from the text to the taught; he took hold of the pupils, inspired them, and led them joyfully to religious truth; he was eminently psychologic in his pedagogic provisions and precepts. He prescribed, for example, that special courses, as distinct from the regular catechism courses, should run along in sequence in all the

classes on the eves of holidays, when a subject touching one of the principal mysteries or relating to the Gospel was to be taught. He wished to provide against mere intellectualism in the religious teaching, and ordained, as antidotes, frequent and opportune variation to reach the imagination and the affective faculties. Thus, the daily reflections would provide occasion for bringing before the pupils the life of the saint or the feast of the day; the liturgy and the New Testament were to have place in the instructions on the eves of feasts and on Sundays; the festival of Our Blessed Lord and of the Most Blessed Virgin, Saint Joseph, Saint John the Baptist, etc., etc., were intended to elicit special explanation and draw special appeal recurring. That the Brothers themselves might be impregnated with the spirit of the Gospels, he ordained that they pass no day without reading a portion of the New Testament; that they might not be without matter and inspiration for the daily reflections touching the lives of the saints, he wrote for them meditations for many days of the year, which meditations are yet read to the assembled teachers, as is also the life of the saint of the day. In the elementary grades, the Bible History was to correlate with the catechism; the study of Our Blessed Lord in the one and in the other was to be timed, and the courses in both were to go along together, as far as possible, with the liturgical seasons. His instructions as to the refutation of the errors of the day, as to the preparation of the pupils for their larger lives, as to Christian etiquette—to which last he contributed a volume that was the standard in European tongues and for schools of all types for more than a century and a half—and his prescriptions for the study of Christ's Spouse—His Church—all leave nothing to be desired as a complete, vital content, especially when viewed in conjunction with his provisions for the training in religious practice, as distinct from the religious teaching. And St. de la Salle was a most practical believer in teacher-training; the evidence is thoroughly emphatic: he originated the first normal school recorded in history.

In face of the heritage from a genius as Saint de la Salle, in face of the successes that crowned his efforts and the efforts of his Institute the world over for more than two centuries, in face of the almost innumerable congregations, of men and women, the teachings and achievements of which were conditioned by his contributions to the science and practice of pedagogy, notably to the pedagogy of religion; and, too, in face of the traditions of the ages—from Christ Our Lord through Saint Peter and Paul, through Saints Jerome and Chrysostom and Augustine, through Saints Benedict and Basil, through the hosts of inspired teachers of the Middle Ages, notably Gerson, through Saint Ignatius, through Saint Vincent de Paul, down to our own day—in face of all, one would certainly be justified in thinking that we ought to know what we are about and had the right means to go about it—certainly, if in nothing in the whole wide world then in the study and teaching of religion. But, instead, there is admitted discontent; the old ways and means are not fitting;

we await a modern Moses as we murmur on and as the most supercilious among us sit dreamily theorizing in the wilderness. Theorizing about what? Not about ourselves—the teachers—who are the initial, the responsible, and the ultimate considerations; but about psychology, and hand-made models, and the suitable content!

It is a curious dilemma in which we find ourselves. Nevertheless, let us take comfort—it may yet appear that we are suffering merely the concomitant of progress, viz., growing pains. If so, we need call in neither Moses nor doctor nor nurse; the disease is not dangerous, and is itself a curative process, even if, like most such processes, it be tentatively annoying. Meanwhile, let the leaders and the sciolists theorize and plot novel things. Let us look to our own possessions, the heritage not vouchsafed to all. We have the materials requisite; they are well assorted, abundant, and choice, even if time-honored. Let us be loath, for awhile longer at any rate, to accept the lure of the Pied Piper. There is a prized plea in the inheritance of great Founders: their offering to us is not alone the fruit of human science, of keen vision, of unusual experience; but, and very especially, is it the insight of superlative sanctity, an emanation of the promise peculiarly theirs, even as they walked among men—they saw God. Truly are they the most apt to conduct us and our pupils to the Beatific Vision. What a connotation is being offered us instead, viz., that catechetical achievement will be assured when some psycho-literary genius among us gathers just the proper material to dispense and then hits upon the psychologic presentation of it!

We are not without fear, withal, but that the change from elementary teaching to the teaching of a more advanced type, that of the high school, is affecting most teaching congregations at this, the transitional stage. Let us take care that it tend not to obscure the vision of the traces of the stalwart leaders that have gone before.

They understood religion to be our sole *raison d'être* as teachers; to them it was the inspiration of all, the principle and the principal of all. They conceived—long, long ago—a vast difference between the teaching of religion and the literal exposition of the text, the latter followed by the study and the recitation of the pupils. In the traditional scheme of things, the text in the hands of the students in no wise conditioned the course in religion. The recitation, followed by the literal explanation of the next day's recitation, was a something quite apart, in time and often enough in content, from the religious instruction. Our overloaded, inane, university superimposed high school course is cheating us of valuable time and our pupils of coveted treasure, aye, of things brought from the remotest coasts. We have not time, we say! When, oh, when will we break this thraldom, tread our own ways, and do honor to the Church in the proud prerogatives inherent in her traditional educational leadership!

The aim of the religious instruction was, and must be, to enlighten minds, move hearts, and excite wills. The immediate aim of the recitation-exposition period was intellectual; its remote aim was to serve as foundation for the course in religion properly so-called, for emotional and volitional activity follow, not precede, knowledge. When, then,

a huge, anemic, question-answer text—to the pupils, undoubtedly the most salient sample of a literary morgue-wagon extant—is accepted as inspirational, when it encloses us and conveys, when we conceive it to be an angelic chariot or a religious limousine, then need we wonder that our pupils are restless, that they dislike our outlook and our savor, that the course smothers us and stifles them?

If we are mere text-book men or women there is no religious vitality in us and we must die the death. Let no one of the text-book type rail at tradition. The explanation of our ill success and chagrin is, that a real life-saver—Tradition—has departed hence, and we are, of necessity, isolated in a most intricate maze of dead matter and vain theory.

Finally, let us look frequently to our personal priming: no one may hope to impart religious truth, to instill religious principles, by even the most carefully contrived content, nor by the soundest psychologic or logical or literary procedures, nor yet by a well-spring of academic acquirement, taken together or separately. The principle of the Master-Teacher, the lode-star of the great teacher-founders, must not escape our gaze nor fade from our affections: "Abide in Me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me.... Without Me you can do nothing."

#### SCHOOL BUILDING REPORT OF NOTE.

To avoid mistakes so frequently made in school house construction the National Education Association has just made public a report by a special committee on school house planning and construction. The report says:

Before any community authorizes the expenditure of money for a new school building, the authorities should make sure that the proposed building will be an integral and consistent part of a satisfactory and comprehensive school building program. A well constructed modern building, with such enlargements as may be needed from time to time, should continue its usefulness for at least fifty years. Each new building tends to fix the organization of the school system for better or for worse. The location of the building is permanent and involves not only the convenience of the pupils in reaching the building, but also the more important considerations as to the surroundings of the building, its freedom from external noise and odors, and space adequate for out-door physical education and for future enlargements of the building without encroachment on play areas.

For these reasons, a survey should be made as to the best organization of the school system or the desirable location of any particular building.

In many parts of the country there is a tendency to establish too many small elementary school buildings. This policy not only increases the costs of maintenance and supervision but also prevents the broadening of school activities to meet the diversified needs of elementary school children, including in particular health education and preparation for the worthy use of leisure time.

There is today a very general movement to reorganize the seventh and eighth grades with the ninth or first year of the high school in a modern program of secondary education. The application of this movement in towns and smaller cities consists in housing these grades or junior high school and in the same building with senior high school where all the pupils above the sixth grade can share in the facilities provided for the high school without needless duplication. Thus the six-year high school may be planned as a single administrative unit.

Good business sense would insist that no school building should be erected without taking every precaution to see that it meets the needs of the school.

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# Geography—A Study of Relationships

By J. Russell Smith, Ph.D.  
Professor of Economic Geography, Columbia University, New York.

CAN you recite a rhyme that tells the capitals of all the states? Your grandfather probably could, for he grew up when the geography lesson was facts—just facts, without explanation. This mass of unexplained fact was ground into your grandfather's memory along with the multiplication table and by the same method.

Here is an example of the modern type of geography—the geography of relationship.

D. W. Johnson, of Columbia University, shows the rivers and hills of France as factors influencing human affairs.\* Briefly stated the facts are as follows:

Paris lies in the center of a wide basin which slopes gently upward to the east and south of the city. Underlying this Paris basin are three strata of hard rock, with softer materials between them. To the eastward of Paris the hard strata outcrop a number of miles apart in such a manner that each gives rise to a continuous row of cliffs or steep hills—rocky, forested, and facing to the eastward. For a long distance these hills run north and south between Paris and Germany, facing Germany. Sometimes there is a river at the foot of the cliff.

**What significance do these facts have?**

It would be difficult for giants to conceive or build better fortifications against an invading army. Therefore the cliffs have great significance in military geography. These rows of cliffs are better than the city walls of old, for they are higher. Moreover, it is easy to place artillery on their tops, because their western approach is gradual and transportation is easy.

This topography of the Paris basin interfered with the German plan for the conquest of France in 1914. The German plan hinged upon speed. The German armies were to rush in as a complete surprise and with irresistible velocity, capture Paris, paralyze France, seize the English Channel ports before England waked up, and then turn and deal with slow Russia at their leisure.

The German general staff knew those three rows of French cliffs as well as they knew their own names. They knew that the cliffs were easy for Frenchmen to defend. They knew that German armies could not quickly dislodge French armies from these cliffs if, indeed, they could do it at all. Therefore, the Germans planned to flank the cliffs by pouring their armies across the open plain of Belgium and the level coast strip of France near the English Channel, and thus to come upon Paris from the open north rather than from the cliff-protected east.

The unexpected resistance of the Belgians and the unexampled doggedness of the little English army embarrassed that movement of the German right and held the invading armies back in the area of the limestone cliffs. At the last of these cliffs on the bank of the Marne, Joffre turned the German tide in one of the decisive battles of history.

If Brussels rather than Paris had been ringed around by three rows of limestone cliffs Belgium

would not have been invaded, and the whole course of European history for hundreds of years might have been different.

This exposition of cause and effect—of the relationship between limestone cliffs and human affairs, illustrates the new method of presenting the facts of geography. How different it is from grandfather's geography! He had merely the names of the rivers and mountains, but nothing about relationships.

Professor Johnson, who made this interesting explanation of how the land forms changed history, was a student of William Morris Davis of Harvard, the Dean of American geographers. Twenty-three years ago, Professor Davis said \*that "geography is the study of the relation of the earth and life."

## I. The Relationship Between the Earth and Life.

His fundamental idea of the relationship between the earth and life has gained general acceptance in the ideals of school administrators and writers of textbooks.

Prefaces to texts usually proclaim this ideal, although the books may not live up to the prefaces.

A characteristic position of the administrators is: "If it is not interpretation it is not Geography."†

The old geography (Butler's, about 1820) of question and unexplained answer described Arabia thus:

Q. What are the natural or physical divisions of Arabia?

A. Arabia is divided into three parts, viz., Arabia Petraea, or Stony Arabia, on the north; Arabia Deserta, or the Deserts of Arabia, in the middle; and Arabia Felix, or Arabia the Happy, on the south.

Q. What are the face of the country, soil, productions, and climate?

A. The face of the country, in the two first divisions, is generally a barren, uncultivated waste; but the third, or southern division, is fertile in a high degree, and produces rice, maize, etc.; and abounds in frankincense, gums, balsams, honey, wax, spices, and all the tropical fruits. Hence the common expression, "the perfumes of Arabia." The coffee of Mocha, near the straits of Babelmandel, is the best in the world. The climate is intensely hot.

Q. Which are the principal rivers?

A. Arabia is almost wholly destitute of rivers; there is not one stream in the whole country that deserves the name of river; they are very small.

Q. Which are the animals of Arabia?

A. The horse has been noted for his speed and beauty, from the earliest ages. The camel is common to Arabia, and peculiarly useful to carry burdens over the desert, because he can travel six or eight days without water, and can carry 800 pounds upon his back.

Q. What is the character of the Arabians?

A. The Arabians of the cities are half-civilized; but the Bedouins, or Arabs of the desert, are a wandering, plundering race, that traverse the country in troops, and oblige the caravans to go under a

\*Proceedings of American Philosophical Society, 1902.

†Miss Erna Grassmuck, Supervisor of Geography, State Department of Education, Pennsylvania, at the 1923 meeting of the National Council of Geography Teachers, Washington, D. C.

military escort, to secure them against their attacks.  
Q. What is the government of Arabia?

A. The government of Arabia is despotic, but mildly administered.

In this author's mind man, the camel, and the desert seem to be alike in that they are freakish handiworks of the Creator of the universe.

The new geography seeking to show relationships points out that Arabia is a part of the great trade-wind desert which includes vast areas of land in north Africa as well as in Arabia. In this land of little rain, drought is the great controller of both plants and animals (including man).

On wide areas drought is so constant and severe that plants cannot grow, but on the mountain ranges and on the uplands where there is greater rainfall, plants find foothold. This is true also on a marginal area of greater rainfall, the desert's edge, as in low places into which water percolates in the desert itself.

In many ways plants show their adjustment to this environment—by developing deep roots, small leaves, glossy leaves, hairy leaves, and other devices for getting along with little water and keeping what they get. The grass grows in scattered bunches, the desert shrubs are far apart. The desert is fruitful only where water can be had.

The animals are also adjusted to the great primal fact—scarcity of water. The cushion foot and the closing nose of the camel are adapted to the sand road and the sandstorm. In the fat tail of the sheep and the hump of the camel nutriment is stored and life is sustained during long fastings. The great fleetness of the gazelle quickly carries this beautiful little animal long distances for food and drink.

Human society is also adjusted to water scarcity. Since the climate is usually too dry for any cultivated crops, man must depend upon the scanty grass and herbage, and since he cannot eat this hard and bulky fare, he must depend upon the animals which can subsist upon it. Therefore he becomes a shepherd like Moses, who tended the sheep of Jethro, his father-in-law, at the back side of the desert. As the springs often flow only for a short time and the pasturage of any locality is soon exhausted, the shepherd must move.

Therefore he lives in a tent.

Therefore his property must be movable.

Therefore he does not own real estate.

Accordingly, his ideas about property are very different from our own.

It is plain that government and other social things must be profoundly influenced by the fact that the people live in tents, in small groups, and that they must keep moving.

## II. The Relationship Concept Forces Reorganization of Subject-Matter.

This concept of relationship, the study of man using his environment and adjusting himself to his environment, is the great contribution of the last thirty years to geography. As this fundamental idea comes more and more to dominate geography we see the necessity of reorganizing the subject-matter in accordance with the new idea.

A survey of the world shows many different kinds of environment in which some one factor or relationship is so important that it may be said to be

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## Books on Physical Training and Games

By William A. Stecher, B.S.G.

Director of Physical Education, Public Schools, Philadelphia

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# Making a Pleasant Summer Course Profitable

By Burton Confrey, A.M.

"IN our teaching Brotherhoods and Sisterhoods a new spirit has manifested itself, a fresh eagerness to learn, a more self-sacrificing zeal, a more joyful confidence in the absolute rightness of the cause to which they have given their lives; they meet annually for the purpose of interchanging views and of reaching conclusions for the advancement of our schools. They are no longer content to accept mechanically the traditional pedagogical theories and methods; but they will have the light of the mind play on them and will adopt those which reason and experience most approve."

Especially should Bishop Spalding's statement, made twenty-five years ago at the dedication of Holy Cross College at Brookland, D. C., be true today. Summer school provides the opportunity for the annual meeting; and in this paper I shall discuss various ways of making that concourse profitable and pleasant.

Since the members of teaching communities of religious do not enter the profession for but a year or two, any time spent in improving themselves or their methods is an excellent investment. More important is the fact that since our hope of progress lies not in the scholars but in the faithful teachers of moderate education, it is essential that the faithful should continue to study.

I get particular pleasure out of teaching during the summer although one of my greatest teachers (a professor at Cornell) told me that no one with good sense would attempt school four quarters in the year—it was stultifying. He felt, with Chaucer, that when spring waned folks longed to go on pilgrimages. We agree; but after a year in the classroom, instead of flocking to crowded sea shores or jolting across country in Fords, there is possibility that we may enjoy attending other teachers' classes.

To those who think attending summer school no vacation, Bishop Spalding presents other reasons for their presence: "No laborer leads a life of such intense and unremitting toil as a real teacher. A voice cries out to him ceaselessly that he must renounce. Do without, do without; this is its one message, for it is only by turning away from the hundred things men seek that it is possible to strengthen and temper the mind so that it shall be able to give itself wholly to truth. He is not a degenerate; he is one in whom life's current is rising, for in him the love of knowledge and virtue overcomes the love of ease and pleasure."

The renunciation and toil connected with a summer course are not, however, without compensation. It is a pleasure to study another's conduct of a class and not essential that we study the methods of an excellent teacher. At best, our adaptation of his method would be imitation, for, in most cases, superiority in teaching is a matter of intellectual quality and personality—and those we can neither adapt nor adopt. On the other hand, from a study of a poor teacher's approach we can learn what not to do. Naturally he exaggerates a fault to such a degree that one can see the outcome of what might,

on the surface, seem a trivial error in his own method.

Of course, no one would suggest that we select our teachers for their lack of ability. We wish to be directed by someone with technical equipment, ability to stimulate and direct us, interest in research, vital productivity in publication, and sufficient personality to affect us in a positive way. Particularly is competent direction due those pioneers in Catholic education in America who are now attending summer sessions, to whom we can never give sufficient tribute. Having trained the leaders and executives of today, being ideal teachers, they were content to be forgotten. They renounced advanced degrees until they had to meet requirements in order that their schools might be accredited. Surely, they deserve the best teaching. And naturally we, too, no longer in the formative period of intellectual development, wish to approach any study sensitive to the personal influence of an individual able to guide us.

But we must be worthy competent guidance. We must have standards for judgment. We must realize that effective teaching is not a matter of bluff or humbug, that it does not grow out of a little knowledge and no "liking" for the subject one teaches. We cannot expect the secret of a successful method to be conferred upon us by some form of exposition analogous to "imposition of hands." Nor will it be handed out according to outline—today this lesson, tomorrow that or "I would assign this for today," "I would explain this in this manner." Because we do the thinking for our students it does not follow that the expert teacher will do our thinking and expect us to trail at his heels.

Ours must be an aggressive attitude. We must seek discriminations, powers, judgments. They will last; they become part of our personality. Content (which cannot be taught) may be memorized, but it will soon fade out. Even though we remember the words, unless they are organized as units leading to skills, appreciations, habits, and attitudes a memory of them is useless; and yet many teachers, who waste their energy and deprive students of education by demanding, through their conduct of the recitation, some type of memorizing, expect an expert to demand the same of them.

The study of method is not, however, the main object in attending summer school. Nor should it be to gain credits no matter how necessary a degree is. To strive for one is a worthy object; but state requirements can be met, and one can, at the same time, prepare for his work in the classroom. He must, despite all, learn to study economically in order to be free to live more abundantly and to enlarge his background through observation, through reading, and through listening, remembering that general culture is an integration of definite ideas and experiences, not vague generalizations. We must direct effort just as definitely toward gaining material for the background which enriches our thinking as we direct it in the mastering of any other matter.

During the summer session much of our pleasure will come from reading books we have been longing to read or from merely browsing while relaxing. In this circumstance we may well recall the first half of James's cleverness (*Psychology* II:369): "The Art of reading is the art of skipping as the art of being wise is the art of knowing what to overlook." Many of us remember how refreshing we found Meynell's **Francis Thompson**, Ward's **Life of Newman**, Snead-Cox's **Cardinal Vaughan**, Tennison's **Louise Imogen Guiney**, the **Journals of Eugenie de Guerin**, and books of that type.

"To study biographies, which contain the history of the intellectual and moral growth of those who have nobly striven to improve themselves, is an effective means of education, and much to be commended \* \* \* \*"—Spalding.

Through listening and through conversation as well as through reading one can broaden his sympathies; and a ready sympathy is essential to a teacher. It was this characteristic that made Bishop Spalding's pastorate in St. Augustine's (a church for colored people in Louisville) so fruitful. Knowing the character of his flock intimately, and realizing their shortcomings, he made allowances for their peculiar ways. This led him to discover under their unattractive exterior the finer qualities of the race; and they trusted him. Our problem in the classroom is identical in many ways, and for that reason we are justified in talking shop with the earnest teachers we meet at summer school. We can recall how a teacher's interest in his students impresses us favorably; and while discussing our problems, another's sympathetic counsel not only sheds light on them but revives our interest in them.

Quantity will never supersede quality in matters of the mind or in anything that is really worthwhile. "I am becoming more and more conscious of the fact that the besetting sin in my life as a teacher is that of attempting to master too many different subjects at the same time. In the break-neck race for degrees that is on among the members of the community, made necessary by state requirements, it seems to me that we resemble the octopus. We have the tentacles of our interests wrapped around too many different subjects. Or might I say we are like the poor goose that is nailed to the floor and stuffed for Thanksgiving? Mental indigestion is bound to result." Our first decision should be to take only as many hours work as we can handle comfortably—ten is an average number, that is, two subjects meeting five hours a week.

Particularly is it necessary not to overload our schedules if we rush to summer school from the commencement program, examinations, and all those performances which put us out of breath intellectually. In order to avoid mental flabbiness we need a few hours of leisure, for mental resilience, particularly when our nervous energy is depleted. Two majors will permit recuperation and leave us open to impression, without which there can be no expression (as Milton warns us in his "Tractate on Education").

Surely after a year's experience in the classroom each of us should have something to say, and the extra time made possible by a liberal schedule will afford the opportunity to write. Thereby we may

experience the katharsis of expressing ourselves in composition—as truly a joy as self-expression through golf, baseball, or any other sport. Spalding has said, "The writer utters himself that he may know himself, and his reward is sufficient though no eye but his own ever rest upon his page." It is essential that we practice composition for "it is surprising how soon a desire will die of inanition if it be never fed" (James), and no one of us has the right to wish to be inarticulate. According to Babbitt, "aspects of personality not exercised tend to atrophy and to disappear" and "performance of function is necessary for development of it and exercise is necessary for its maintenance."

At the time that Newman's utterances were eagerly awaited, Bishop Spalding said, "I write nothing for publication." He was writing—practising, finding himself; but he was waiting for maturity—not always a matter of physical age. "When there is a vivid consciousness of the truth we wish to utter, the right expression is not difficult to find. Truths which we have pondered and loved for a long time, seem little by little to transfuse themselves into the substance of our souls, and when we utter them there is a vital quality in our words." (Spalding). But we must be willing to serve apprenticeship.

In selecting a school one must consider schools other than his alma mater, for there is no reckoning the immense harm often done in educational fields by inbreeding. The tendency is to try to do things as we saw our teachers do them—an unintelligent proceeding for the most part. Of course, one may return to his alma mater with profit if she invites teachers from other schools for the summer quarter, an admirable fashion gaining vogue among the best schools, or if the faculty includes men of such depth that closer study reveals new stimulus, vast mental reaches still unexplored. If you attended summer school last year you know whether you wish to return to the instruction. If you were not satisfied with what you found you may have discovered leadership at the same school which did hold promise. We are justified in demanding that the leader of instruction for teachers realize how great a part of imitation plays in learning, that he permit us opportunity for a bit of research in which, under his direction, we may try out his method of approach. As the member of a Mission Band once said, "You can never judge the success of a Mission until six months after it is over." The same is true, in a way, of a summer course. The memory of facts learned fades; merely the general attitude remains. Your experience of last summer will guide your selection this year.

"To imagine that we educate when we do nothing but sharpen the intellect is a shallow conceit. Wiser than the knowing are they who feel God's presence and man's sacredness, and who walk in reverence and lowliness of spirit.

"Once we have acquired the habit of inner attention, a thousand truths come to us without our seeking. Life develops from within, and he who would educate must work upon the soul."—Spalding.

Those who realize that truth have a distinct advantage in becoming educated. Having learned it, while they continue to strive for higher place in the

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# The Outlines of History

By Charles H. McCarthy, Ph.D.

## II.

**I**N the issue of March, 1925, *The Catholic School Journal* noticed a few of the limitations that unavoidable mark the textbook treatment of important historical happenings. The illustrations chosen were for obvious reasons suggested by impressions gathered during former researches in American history, while the one hundred sixteenth anniversary of Abraham Lincoln's birth seemed to give a seasonal propriety to a re-study of certain conspicuous events in his career. Though no definite plan was then in the mind of this writer, that paper looked beyond what was perhaps regarded as the accidental selection of a theme.

'Tis better, says a brilliant historian "to digest a page than to devour a volume." By most readers historical principals are not learned at a glance. Like the acquisition of words in a foreign language they must be carefully studied, almost forgotten, then reviewed, and when once more they seem about to escape fixed forever in the memory. This can be easily accomplished, but while it is extremely important it is not the subject of the present paper. It is believed that the lesson which these essays would convey will be made clearer if at first we range over those tracts of history with which we are most familiar. For the present, therefore, the examples will be taken from American history; our later instances will be collected from Old World annals.

The condensed histories upon which were nursed the boys and girls of the preceding generation offered the most meager outlines of the progress of geographical knowledge. Indeed they were given hardly a hint that before the time of Columbus the most enlightened nations of Europe, in their indirect intercourse with the Far East, had learned many things about its wealth, its population, and its extent. So little about eastern Asia was known to the authors of those manuals that it was easy and natural for the pupils who read their books to believe that in certain centuries the world had passed through a twilight zone. Here was at least one proof that there was a long period during which darkness reigned. The engineers whose polemical readings enable them to fix the limits of the dark ages do not perfectly agree as to their boundaries. One cannot assert, it is true, that the masses in America are less familiar with the extension of geographical information than are the people of western or of central Europe. But oftentimes one sees in non-metropolitan American newspapers the most astounding statements. Their strange utterances fail even slightly to diminish the number of their subscribers. In fact, their utterances are accepted with as great confidence as at one time were the messages received from Delphi. It is extremely probable that history is not the only science about which those guides are ignorant.

The truth is, the intercourse between Europe and the Far East was at different periods rather frequent and intimate. Leaving out of account the

nautical activity of the Phoenicians and the Carthagians, the Greeks knew Asia from the river Indus to the Mediterranean and from the Sea of Arabia to the mountains of Armenia. One need only mention Xenophon, Alexander the Great, and Nearchus, to recall the fact that by them there was established a connection between the civilization of Hellas and Hindustan. The ambassadors of Seleucus, one of the successors of Alexander, gained full information concerning the valley of the Ganges.

The Romans, posting themselves on the knowledge of the Greeks, to it added much geographical information. The writings of Pausanius (about 174 A. D.) show direct communication between Rome and China, while the fact is well known that two Nestorian Monks were sent to that country by the Emperor Justinian, whose reign extended from 527-565 A. D. These returned with eggs of the silk-worm concealed in a hollow cane. Thus were obtained the first silk-worms of Europe.

The Arabs, too, during the period of their ascendancy, had much intercourse with Central Asia and gained some knowledge of the Far East. To preserve a monopoly of their trade, however, information concerning the routes thither was carefully guarded. One Suliaman, an Arab merchant, embarking in the Persian Gulf, made several voyages to India and China. Masudi, in his *Meadows of Gold*, describes the lands and peoples from Spain to China. In 950, Istakri wrote his *Book of Climates* as a result of his travels through Mohammedan countries.

After the time of Constantine thousands of nameless Christian pilgrims visited the Holy Places of Syria, some journeying as far as the Euphrates. During that time and for the five following centuries there was much travel but little geographical theory. Among the pilgrims were Englishmen, like Arculf and Willibald, Irishmen like Vergil, an expert in geography, and Isidore of Seville. The Irish added to geographical knowledge by their discovery of Iceland, which in 795 they settled. Dicuil, a geographer of that race, was the author of an astronomy and a grammar. He quotes from and notices thirty Greek and Latin authors, thus showing that the knowledge gained by those great nations was not unknown in western Europe.

Early in the Crusades, Saewulf of Worcester and Adelard of Bath peacefully traversed Palestine. Benjamin Tudela, a Jewish rabbi, visited communities of his own people from Navarre to Bagdad, and described the countries thence to China. Among overland travelers he may be regarded as a forerunner of the Polos, who will presently be noticed.

The achievements of the Norsemen need not here be stressed. It will be sufficient to state that they visited and ravaged every nation from Archangel to Cordova and from Limerick to Constantinople and that for two hundred years they ruled one-half the British Isles, where many of their descendants still live. The details of their destruction of the Irish colony in Iceland, their discovery of Greenland and their finding of Wineland the Good are nearly all

familiar to school children. If the Northmen, like the Spaniards who settled America five hundred years later, had had a knowledge of the use of firearms, they would doubtless have held their own against the swarthy natives of Vineland. The Scandinavian races did not call the United States into existence. Its beginnings, as is almost universally known, resulted from other movements.

It was in the year 1260 that Nicolo and Maffeo Polo, enterprising Venetian traders, made a business venture to the Crimea. The revolt of a Tartar tribe behind them prevented their return. As they could not go home, they went forward and after journeying for a year arrived at the court of Jenghiz Khan, whose dynasty ruled all the lands from the China Sea to the river Dnieper. Before long they were sent back as an embassy to the Pope. They were instructed to ask His Holiness to send one hundred missionaries to convert the people of Cathay (China) to the Christian faith and to teach them the liberal arts. In three years they were back at Acre, on the Mediterranean. In their absence the Pope had died and two years passed before the election of a successor. Then, accompanied by Marco Polo, the seventeen year old son of Nicolo, they resumed their journey and after three years arrived (1275) at Shang-tu near Pekin, where, as Coleridge writes, Kubla Khan had decreed "a stately pleasure-dome."

After seventeen years of service under the grand Khan the Italian traders had acquired much wealth and, therefore, desired to return to their native land. After their arrival in Cathay, Marco, then twenty years of age, began an earnest study of the languages of those nations subject to Kublai Khan. He was soon employed in the Emperor's service. His duties took him into many parts of Asia, in fact, through regions little known till 1860 and afterward. Of mediaeval travelers Marco Polo was by far the greatest and the most veracious. It was in describing what he had never seen that he most frequently erred. To quote from one of my books, "He was the first European to trace a route across the whole longitude of Asia, naming and describing kingdom after kingdom; the first to make known China in all its wealth and vastness; the first to speak of the new and brilliant court which had been established at Peking, . . ."

There was a regular overland trade between Italy and Cathay. Many a traveler besides the Polos had made that seemingly endless journey. There was a missionary activity of which the knowledge has nearly perished or which at any rate is almost confined to students of church history. It will be enough to name Friar John of Plano Carpini who with a single companion traveled before Polo thousands of miles in Asia. Parts of his report, *Liber Tartarorum*, will be found in the volumes of Hakluyt. Odoric of Fordeone, born of Czech parents in Italy, had traveled after 1318 to Cathay from which he returned about 1330 after seeing much of the East, including Japan, Sumatra, and India. He describes Kin-sai which was also noticed by Marignoli, a Papal legate. Of the narrative written by Odoric seventy-three manuscripts are known to exist. His sharp eyes observed many things unnoticed by Polo.

William of Rubrouck, a native of French Flanders, was sent by King Louis IX to introduce Christianity into the

East. His mission seems to have met with no success except that it greatly extended geographical information. He wrote for the King of France a spirited narrative of his extended travels.

The Polos had hardly sailed homeward when, in 1295, John of Monte Corvino, a Franciscan friar, began his labors in China. Years of endeavor won many converts. The Friar was joined by several coadjutors, and in due time consecrated archbishop of Cambulac (Pekin). In 1305 and again the following year he wrote letters describing the progress of the missions. He likewise described the overland route from the Black Sea as well as the water route from the Persian Gulf to Cathay. In 1303 he was joined by a Franciscan colleague, Arnold of Cologne. Of seven bishops sent to assist him only three arrived (1308). Later (1312) another suffragan was welcomed. Far-off Cathay was illuminated by the light of the gospel and, for the moment, it looked as if the religion and civilization of Europe were about to be forever established among the followers of Confucius.

The Mongol dynasty, which was even then tottering on the verge of destruction was hurled from power in a revolt of the native Chinese. Night sank on the East. Islam recovered its hold on Central Asia, while the world of Christendom had shrunk to its former limits. Missionaries, it is true, were still sent forth from Avignon or from Rome, "but they went out into darkness and were heard of no more."

The books and the reports of an archbishop, of bishops, of a Papal legate and of others added much to the stores of information collected by Marco Polo, whose character as commissioner of the grand Khan opened to him all parts of Asia and placed at his disposal the best means of travel. It would not be possible in a high school history to indicate the considerable body of knowledge assembled by those Europeans who had traveled in Asia, but it should be suggested in a handbook for colleges. However, it seldom is. Without some acquaintance with this enterprising era it is not easy to see how a teacher can interestingly present to a class the discovery of America. Want of knowledge of this background makes it possible for a perfectly honest instructor to underestimate the achievements of that epoch. Indeed, the uncomplimentary labels that historians affix to well known characters often disparage themselves more than their subjects. If no noteworthy things were done in the thirteenth and the fourteenth centuries, little violence would be offered to history by those writers who include that long period in the "dark ages."

Keeping pace with the progress of events we come in due time to the discovery by Spain of a new world and the exploration by her as well as by other nations of two continents and a great archipelago. The histories used in high school and in college give the reader a very inadequate idea of the extent of Spanish achievement. It would not have seemed so extraordinary a thing if it had been done by the Roman Empire with its 120,000,000 people and its immense resources. For the France of the First Napoleon it might not have appeared an impossible exploit nor for the German Empire before the World War. The Great Britain that we know would hardly hesitate to undertake the task accomplished by Castile and Leon. But compared with the least of those powerful states the Spain of Ferdinand and Isabella was insignificant. As I have elsewhere stated, its population, "diminished by centuries of war, could not have been above 6,500,000. Nevertheless, it was this handful of people that won for Spain a splendid immortality and for Christianity vast realms where Chaos still held sway, regions that from the first had been consecrated to the powers of Night and Darkness."

Spain broke down in the endeavor to achieve what no nation has ever attempted. In that undertaking she fell short of perfect success. If, however, there are to be found in her former colonial empire dusky millions with a tincture of civilization, let their present rulers thank the patient, toilsome friar, who by the changes of time has been everywhere superseded in his sublime office.

*Columbus and His Predecessors*, a little book by the present writer which was published twelve years ago by Mr. J. J. McVey, of Philadelphia, will furnish high school teachers with a sufficient summary of the growth of geographical information, while the brief bibliography by which it is concluded will indicate to the college instructor the sources of enough material for the use of undergraduate students.

## Education---What Is It For?

By a Christian Brother.

CAN you serve both God and Mammon? To the good soul who looks askance at such irreverent questions this may be heretical or modernistic or downright skeptical; it may seem a denial of the absolute truth of the inspired Scriptures; it may seem the lost querulousness of those inert souls who feebly cry out of the depths of agnosticism or indifferentism. To deny the inspiration of the Sacred Writings is but an evidence of heresy that has arisen from the Reformation dogma of private interpretation. Could any expression be more accurate and clear—"You can not serve God and mammon"? But the day gives ample evidence of unbelief, of rank skepticism toward all things good and holy; even though there may be no rational unbelief the modern attitude is one of irreverence and blatant humour toward all things godly. The emphasis upon scientific method, which is man's method, tends to cast a shadow upon things divine, and a skeptical ennui results after long association with dull facts. One may expect this widespread evidence of sin, this result of authority defied, this spirit of our times.

Thus we find that the ordinary teacher attacks the taint of unbelief. With great vigor and clear logic students are shown that there can be no possibility of a condition that is expressly denied in the Sermon on the Mount. Remember, once and for all, you can not serve God and mammon. Then with the purpose of instilling this idea permanently the teacher relates numerous illustrations of the terrors of mammon. Perhaps in zeal to lift the students' minds and hearts a little above the time mammon may be likened to the spirit of the day. A contrast is drawn between the lonely church and the busy mart, the lonely aisle and the busy street, the empty home and the crowded house. The story of Lazarus and Dives is told and the illustration about the camel and the eye of the needle is introduced in due time—the burden of evidence is cast into the balance to outweigh the last lingering doubt in regard to those things that really matter. The teacher breathes righteously and glows under the feeling that much has been done to annihilate those three scourges, the lusts of eyes, of the flesh and of the pride of life; surely, here at least are some children who will not go wandering after the beast.

Now, besides being told in Holy Writ that we can not serve both God and mammon we are also warned that we can read the Scripture to our own damnation; and there is that passage which is so exquisitely ironical about the devil citing Scripture to his purpose. It is far from our intent to be humorous in associating the teaching profession with the evil one. Rather by the association we hope to differentiate the sheep from the goats—the competent teacher who knows wherof he speaks and the less competent who treads a devious way in ignorance.

To the superficial mind of the day there seems to be an irrevocable breach between the practical life and the spiritual life—between living for the things of the spirit, so called, and making a living. A huge mass of humanity has become smitten with the

pragmatic conception of things and if a principle does not work it is thrown into the discard with a great many other conceptions, most of them unfortunately, ideas and ideals which are of a spiritual cast. It is the reflection of this unfortunate spirit that is mirrored in the undeveloped minds of many of our students and it rests with the teacher to undeceive the young minds that are so sadly colored by their environment. How to accomplish this is the burning question. It would seem however, that the one thing that will not accomplish our purpose is an artificial and purely mental contrast set up between the spiritual life and the practical life, which in the light of the students' environment is bound to terminate favorably for the practical.

There is one thing that would seem to be worse than the perversion which is called private interpretation of the Scriptures, and that is the total lack of interpretation. It is bad to strive to understand the word of God and to fail because we have not competent guidance; it is worse to depend blindly upon authority without any conception of the meaning which authority derives from the Sacred Books. It is exceedingly pathetic to behold the Word rendered if not to the damnation of the teacher at least to the destruction of the students. And there is good reason to believe that such is the sad case in a great many of our Catholic schools. An understanding of the meaning of the great spiritual principles of Christianity has been lost because many have sought them in the Bible without the direction of an infallible guide. But the mere knowledge that there is an infallible guide without a reasonable idea of the nature of his guidance will not aid the situation considerably. It was with much thought that the fathers of the Church determined that the reading of the Holy Scriptures was not necessary for salvation. Who knows but that just as certainly the misreading of the Bible may have a dangerous result?

We have selected a random quotation from the Gospel of Saint Matthew merely as an illustration of our point and any other passage would serve; owing to the peculiar antinomy between the practical and the ideal in our day, however, the contrast between God and mammon is certainly appropriate. Let us take the point of view of the average student and see how the contrast of God and mammon affects him. If the teacher has not been exceptionally careful all that exists in the young child's mind is a bare contradiction. Now, one may retort that mammon is the negation of the perfect good and that a denial of this fundamental thought would lead one into Gnosticism or Manichaeanism or perhaps one of the eastern cults. But what does this bald conception mean to the child mind? It is merely a scaffolding which will aid him in appreciating his later experience. God is an idea which he must associate with all things good and mammon will connect itself with all things bad. It is just here that the fatal error enters into the problem. Logically we may distinguish good and bad; the adult mind has sufficient growth in experience to divide, to differentiate. But the young mind has not been tested by life and its world is something

lovely and intangible. Particularly when the child has been led to appreciate things of the spirit, literature, art, and faith—the glory of the soul; then do we come face to face with a tragedy of education.

Let us not be incredulous; let us look the facts straightly in the face—they are ever before us. How many students do we send forth from our colleges burning with a desire to succeed, students of whom we are proud, and of whom we would unquestionably predict brilliant futures? Alas! How many of them return to us disillusioned, broken—perhaps regretting that they ever left the protecting wall of their alma mater. How many of our students are incompetent to compete in the world. True, they stand like valiant soldiers at the front—they are not the craven sort to admit defeat. But how many of our college graduates have gotten into their groove in life and move along aimlessly if not hopelessly, awaiting the inevitable hour? I have heard a senior student in college ask seriously, "Does a Catholic education kill ambition?" And another proposed to debate, "Can a Catholic succeed in business?"

There is no need to emphasize the point at issue. What a terrible perversion grows up within the protecting scaffold of the simple text regarding God and mammon. It would seem that just such a tortured notion was responsible for all the great heresies in the history of the Church. When the Albigenses forbade the marriage relation because it was bad there was behind this monstrous doctrine a principle; when the Jansenists refused the Holy Eucharist they did it in good faith; it is the privilege of all humanity to think it lives the truth. In our attitude toward life, in the interpretation that many a religious teacher places upon the Sacred Words of Christ there is the germ of a great heresy. And when in all humility and zeal we preach the glory of God and the joys that are to come, some of us are scarce aware of the grim tragedy in which we are engaged. We have been granted a powerful weapon to conjure with, a rod of Aaron; we have been granted the supreme task of directing souls. Remember we can make or mar our task—we may strike but once.

It is the privilege of the religious teacher to live within the special protection of God—to be lifted as it were to a life above the trials and tribulations of the world. There is no pretty squabble for material spoils to keep soul and body together; with the surrender of the baubles of the world has come the promise of the priceless jewels of the soul, a shrewd bargain, as a great saint has remarked. Not to all teachers is such a reward granted, nor to all religious. There is an economy even in the life of the soul. But we must not forget that the world of the religious is a world apart and that the multitude was not made for it. It is given to some to understand the parables in which our Lord spoke and it is not for us to ask why all can not understand. Can we expect therefore, that the simple principles which we instill within the shadow of the cloister will withstand the rough usage of a worldly life?

It should be the earnest care of the teacher to build not for an artificial world that has no existence out of the narrow field of his own experience, but for the real world into which each student must ultimately go. A spiritual Utopia is as futile as a

temporal one and is far more dangerous. So we should realize the nature of the practical problems which the student must confront. To accomplish this task with any degree of success demands meticulous care in regard to detail—detail of method, appreciation of the child-mind, its motives, its genesis. We might emphasize this point in all reverence by insisting that the Bible is for us and that we are not for the Bible. Scarcely are we for what a simple teacher conceives to be the meaning of the Gospel. The deeper our appreciation of the fact that only through the experience of the individual may we give the true meaning of the word of God, the more certain are we of implanting an enduring faith in a child's heart. It is useless to bring a child into the glory of our world save by the grace of a God-given vocation, and if we can not project ourselves into his world we are not teaching him. To create for him a temporary environment after the pattern of our own is to prepare him to react to situations which he will never meet, and to fail to prepare him for situations which he can not understand.

Our work must begin and end with the student. So it is that we must take the principles that have been given to us in parables, those undying truths that stand out as beacons to humanity and present them with a clear understanding of their reaction upon the child. If we are not keenly aware of the background in the child's mind all our labor is quite vain. If we tell our students that the lust for gold is the pursuit of mammon let us be careful to realize that we do not have to trouble about such petty things and so the lust for gold is mammon to us; but to the little child who suffers in poverty or to the wealthy worldling who rolls in wealth there is an entirely different perspective. Mammon must be indicated by a sliding scale in modern society. To give a child the idea that worldly goods are of themselves evil is sinful; it is ingratitude to God for the ravishing beauty of his creation. But the greater sin rests in the inevitable result that follows upon a contempt of the world, a contempt which was artificially created in the glorious illusion of youth. Defeat and disillusionment by the world generally results in the destruction of all our ideals and principles, unless they were founded upon the bedrock of a sound and practical preparation. The shock of real life is a death blow after many a so-called "cultural" education.

Perhaps we might prepare the teacher to realize the full significance of this problem by asking, "What do we prepare our students for?" And if the most zealous should answer in dreamy idealism, "For the future life, to make them forever happy with God," we might retort, "Have you planned the journey for them?" It is a long road to the ultimate end and the seven league boots of the spirit are given only to the saints. Strictly speaking, Catholic education should be considered as a preparation, helping this world through a reflection of the glory of that which is promised. In itself an education is not necessary to salvation and it is often questionable if it helps us much in our ceaseless struggle against the mammon of iniquity. But rightly conceived education is a means of brightening the world, of making it a better place to live in. Since we reach the future life only through divers paths of this world it is extremely necessary to point out the way. The kindly light of those minds who seek the truth in our schools, therefore, is the teacher who points out the way, the steep and narrow path of life, who knows the pitfalls and the pleasant stretches, who traces the full journey to the land of promise. The land of milk and honey is before us but we need leaders to take all across the sea.

# Language Training in the Elementary Grades

By Sister M. Louise, S.S.J., Ph.D.

**I**N order to secure Language expression, an ability to express thought clearly and correctly, there must be constant training in oral composition. Oral composition is something more than short, fragmentary sentences which children use in play, and in the replies to questions in the class recitations. Oral composition is a term applied to longer, more connected speech. For instance, the narration of incidents, personal experiences, reproduction of stories and character sketches. The oral account should be large enough in scope to demand attention to its form and structure. As the child advances in the grades, so the oral composition advances in length and difficulty. The teacher should ever keep in mind that the end and aim of oral composition is to secure correct expression of thought, for this will lead the child into the proper channel from whence will issue productions of good written compositions. Effective teaching along these lines demands criticism of the clearness of enunciation of syllables and the proper pronunciation of words, with some attention to posture and ability to stand before the class and look the members in the eye. These characteristics are bound to aid in the oral expression of thought.

That the teacher may be successful in the training of children in oral composition, she should make herself responsible for the feelings of each individual child in her class. From the methods of the tactful teacher, the child will experience satisfaction and pleasure in creative work. So interested will the child become that he can center himself on an absorbing idea and give expression to his thoughts untrammeled by rules and restrictions. The growing idea in the mind of the child will be a subject of real interest for the teacher. She can perceive reaction increasing the child's store of vital knowledge which will continue to broaden his sympathy in a really rich experience.

Another important point which is well for teachers to emphasize is that oral composition is very much more important than written composition, and owing to this fact the oral should claim the greater part of the time allowed for composition work, especially in the grades. Many teachers exact written and oral compositions from their pupils for no other reason than that the Course of Study calls for them. We must, of course, comply with the law, but we should teach oral and written composition not because we believe many children are going to write much when they leave school (we know they will talk much), but because correct expression of thought, and a properly organized system of writing our thoughts will aid greatly in organizing and crystallizing knowledge, and broadening experiences. From this we conclude that freedom, naturalness and spontaneity are the desirable characteristics of oral and written composition, and these characteristics should be sought even at the cost of incorrect idiom, incorrect spelling and faulty capitalization. This method will prove to the child that substance is more important than form.

The composition class is not the place to teach correct idiom, nor the mechanics of writing and

speaking. These should be taught in the language or grammar classes. In schools where there is not a special period for composition, both oral and written, we can never hope to succeed in teaching our children to express their thoughts with any degree of elegance. This special class of oral composition should be started in the first year of the primary department, even before the children are able to form letters on paper, so that by the time they are able to write, they will have some experience in expressing their thoughts by means of oral composition. It would seem very reasonable that English should be given the most important place on the school program, for we cannot get away from the fact that language is the only subject that we use all the time, and yet we must admit it is the subject most slighted. It is the subject that "anyone can teach." (?)

Although the composition class is not the place to teach the mechanics of writing and speaking (some teachers may think this very strange), yet, it is advisable to make brief corrections after the pupil has read his composition or given it orally; but to stop the flow of thought, or smother the glow of imagination by throwing in criticism of matters of form, defeats the main purpose of either oral or written composition.

If teachers wish to awaken and cultivate a language conscience in children, they will make use of the proper use of criticism. Praise, definite and discriminating praise, is more valuable than condemnation, and wherever praise can be given, teachers should avail themselves of the opportunity. Too, pupils should be taught to praise what is deserving and to blame what is undeserving in both the oral and written compositions of their class members, and this giving of praise or blame on the part of the pupils can be made for them an exercise in oral composition. When the public opinion of the school sustains erroneous English, children will talk the talk of the majority on the play ground, on the street, in their homes. The talk of the majority is careless of rules and regardless of standards. The public opinion of the school, if let alone, is conservative of erroneous English. It is against improvement in the use of language, therefore, criticism by the teacher alone is not enough to counteract the influence of the school public opinion sustaining erroneous English; and it would seem not only advisable, but also imperative that the pupils be enlisted to criticise each other, for the judgment of peers is a most stimulating influence.

In school localities where the environment is not the best, where the class is illiterate, and permeated with a foreign element, the study of English in the school is an up-hill movement. The children speak better English than their parents, and they consider their language skill already more than sufficient for their needs. Even where the school surroundings, and the home influence are superior, you will find boys who think that care with regard to the niceties of speech is a sign of effeminacy, and proper form for girls. The tactful teacher can do much to change this attitude of pupils toward the study of English by showing them the utility of

linguistic skill. Bring before them the example of men in their own town who succeeded because they had power to speak well. Show them that the ability to speak well often secures opportunities to demonstrate ability in other ways. Convince these boys of the truth that ability to speak well is a valuable business asset. By these and other means you will be able to lift the public opinion of the pupils to recognize the value of higher standards of language power. The teachers who are in earnest, who want to be worth while will succeed in bringing these pupils to take a general interest in words, in the quality of the language they use, not merely that it shall be correct, but that it may be forceful and effective. By this method the teacher will succeed in training her pupils to right habits of expression. If she knows how to make the children work, she will keep quiet herself, and let them do the talking; but she must insist that they speak to the point and use the best possible expressions. It must be made clear to the child that the telling of a story does not consist in stringing incidents together without mistakes in grammar. Here the teacher must avoid negative criticism which fails to stimulate constructive effort, or even to recognize it. Teachers should realize that it is supremely worth while to be in a position—and that an enviable one—to equip a child with power to express what he thinks in direct and clear-cut speech, however simple in construction, bearing in mind always that clear expression reacts on clear thinking.

It is evident that language cannot be taught effectively as a thing entirely separate from the thought which should permeate and vitalize the expression, hence teachers should first concern themselves with the thinking of the children, and to do this first consideration should be given to the material of the thought. The best sources of material are the pupil's own experience, personal, social and industrial. Material may also be drawn from his other school subjects, especially from literature; and for the purpose of cultivating his power of observation, nature and art may be included. The teacher should be careful to avoid having the children write on subjects that they have to look up in the encyclopedias, or giving them themes from the geography or history lesson, for such subjects excite no pleasurable response from the child. She should also avoid assigning themes based on the literature of their readers, bearing in mind that the literary standard is not the proper standard for composition in the grades. Material for composition is of vast importance, for unless it be of intense interest and laden with a real desire for exploration, or for acquisition of knowledge, the main purpose of composition is defeated. Let the subject be of interest, and the pupils will be filled with ambition to talk, to tell all they know; and they will use every moment trying to find out more upon the topic. Although knowledge-store is desirable, the item of paramount importance is the expression of that knowledge. Language training of this nature is going to bring out the child's own constructive efforts and products, which results will show his sense of observation, his thinking processes, and his power of interpreting and organizing thought.

Skillful use of language is acquired by practice

in speaking. The child is learning the vernacular whenever he talks or writes about interesting things, or listens to others talking about interesting things. There is only one successful way to teach children to acquire skill in the use of their language, and that is to give them interesting topics for discussion. The only test of language is the effectiveness with which it does its work of conveying ideas to others. The test of expression is the proper establishment of the desired connection between the mind of the speaker and the mind of the hearer. It is the thought material that is of intrinsic interest, not the form.

The form derives its importance from the way in which it conveys the thought material. Interesting subjects for written and oral composition will assist the children to bring out their individuality and originality, and as they advance in this work, they will become forceful writers and speakers. But when they are children they must be allowed to dream their own dreams, for out of the fullness of the heart the mouth speaketh. "When I was a child, I thought as a child, I spake as a child," says the Sage of old, who then adds: "When I became a man, I put away childish things."

#### SILENT READING By Sister Mary Laetitia, O.M.

Our Silent Reading Class with my eighth grade boys was such a pleasure last year that it occurred to me it might give pleasure to other bewildered pedagogues who are trying to cope with the new methods for me to tell them about it.

**W**E can not place too much stress on the importance of teaching reading in the schools today. In 'ye good olde dayes' the pupil learned a droning method of oral reading, singsong, dull, without a corresponding, vivid understanding or correlation of ideas necessary to the intelligent student. We know today that articulation is unnecessary to thought, and hence we substitute a quick and comprehensive method of silent reading, a broad eye span, a "thought" method, if you will, instead of a "word" method.

Of what value to the child is the ability to read silently and rapidly? And what will be its value in adult life? On a pupil's power to read effectively depends his ability to assimilate readily the large mass of ideas necessary to the study of geography, civics, history or science. Thus, it not only helps him to accomplish a rapid progress in all the social sciences, but it is a great aid in mathematics, since a grasp of the wording of a problem is necessary to its successful completion. Correct silent reading is, therefore, the best method of teaching the young how to study correctly. Again, if a child has a good reading ability his interest is stimulated to a love for more reading, and a foundation is laid for the taste for good literature which will be a strong stand-by for adult years. "Reading maketh a full man;" we obtain most of our ideas from the written word, and in these days of rapid transit, rapid transmission, and generally rapid living, one can know the news of the day only from a quick and comprehensive review of editorials and periodicals. But this ability must be united to the power to organize and retain mental images, which is the work of the teacher in her "silent reading" period. Rapid reading in the thoughtful man tends to concentration, to comprehension, and today, more than in any other day, the rapid, comprehensive reader is the "well-read" man.

Speed has a direct relation to comprehension. A mousing of the words tends to narrow the eyespan, to make the child read word for word, while a rapid reading tends to the assimilation of phrases, or even sentences, instead of words. It is true there are examples of pupils who read rapidly and carelessly, thus lowering their comprehension standard, still it has been proved by actual tests that the rapid reader is the comprehensive reader, assimilating sentences rather than words. The rapid reader of low comprehension can be improved by several of the drills which will be capitulated in an ensuing para-

graph. "A person's habitual rate of reading is the one best measure of his ability as a reader."

The training of children in silent reading is a comparatively new field, in which even the experienced teacher may be somewhat of a novice. The following suggestions may prove helpful in increasing speed:

1. Use flash cards. Use them for words, phrases or sentences. Get an oral response; for instance, hold up a card and say, "Read until you come to this phrase, then read the sentence containing it aloud."

2. During the reading period do all reading with a time limit.

3. Tell the children, "Read this page as quickly as you can." Here one must be careful of comprehension, and in order to test it ask some questions. Ask of the slowest pupils first, those who have read the least.

4. Let the pupils keep an individual rate score and make a graph. Each child is now trying to better his own record which gives the poor ones an even chance with the good.

Provide easy material. This will encourage a wider recognition span.

5. Allow re-reading once in a while for increase of speed.

6. Explain to the pupils the purpose of efficiency in silent reading, and thus enlist their enthusiastic co-operation.

7. Encourage them to time themselves on outside-of-school reading.

8. Explain the value of regular, smooth and rhythmic eyemovements along the line to the right, with a quick snap back to the left.

9. Give informal speed tests frequently.

Here are several helps for teaching a quicker comprehension of the matter read silently:

1. Let the pupils read in order to be able to answer factual questions; for instance, to discover all the places or persons mentioned in the text, or to be able to give an oral or a written reproduction, or the reading of simple directions and following them.

2. Allow them to read so as to be able to answer relational or problem questions.

3. Enable them to comprehend the organization of the selection, by training them in the use of helps found in books, such as the table of contents, the chapter headings, or by requiring from them a list of questions on the text.

4. Encourage the pupils to judge relative values, e. g., picking out the leading thought in a paragraph, or reading a poem to discover the stanza they like best, or to find the most beautiful scene, or a favorite character, or reading so as to be able to take part in a discussion.

How effective would be our influence as teachers if we accomplish this one thing: to imprint on the minds of our pupils a love of good reading, an appreciation of the best in literature, the ability to read and understand what is worth while, that by good reading they may model their own lives on the true and the beautiful as depicted by the heroes and heroines they began to love as children!

#### CURRENT EDUCATIONAL NOTES

(Continued from Page 58)

not of art or style, which is another thing and which ought to be well under way in the second year of high school. Rather do we plead for something that a real teacher or decent system ought to bring about handsomely before the end of the first year.

Departmental work in the high school may have something to do with the falling off, for we are behind the standard of fifteen years ago. The teacher of biology or chemistry or history or religion that cares little for the English of the pupils, leaving that entirely to the one in charge of rhetoric or composition or literature, may be a teacher or tutor or professor or whatever else he or she may desire in the way of personal designation or description, but certainly he or she is no educator.

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## LIFE'S NEED.

A Pageant for Graduation.

By Mary Teresa Canney.

## CHARACTERS.

	Groups.
Life .....	Attendant Spirits The Grasses, Flowers, Leaves, Zephyrs.
June .....	The Roses The Maidens.

June ..... The Spirit Choir.  
Much action and picture effect is possible in this little scene.

As the curtain rises, the spirits surrounding Life may be moving to soft, bright music about stage, expressing the beauty and joy of Nature in bloom; these drop into a background picture as June enters and with her roses singing "Merry June" by Vincent, or something appropriate. They dance about, pay homage to Life, and then group for speaking part.

When they withdraw, at the entrance of the Maidens, the two groups may mingle in pretty dance, and steal off with Life and June following.

Maidens make a dashing and happy entrance, laughing and moving about curiously examining all about them.

The return of the Spirits and Roses may be another aesthetic dance, interesting and effective.

The close, when the spirit choir enters, may be a grand finale of dance and picture.

The words are merely to explain and unite all this action and tableau work. The little songs mentioned will be sent upon request sent to Box 137, Fall River, Mass.

Scene representing a hilltop; the spirit of Life sits expectantly in a bower of wild branches and flowers. On either side are the spirits of Nature in attendance: the spirits of the verdant grasses, the flowers, the zephyrs. These are singing a tribute to June as the curtain rises:

Song—"O Lovely Month Of Roses" by Gaul. (At close of song Life addresses them....)

Life—June returneth, and rejoicing, Nature to her smile responds:

Sends sweet melody awinging, fills all earth with joyous sounds.  
Lovely blossoms greet her footsteps; zephyrs, sweetest fragrance spread,  
Gay and festive, glad and glowing earth again to youth is led.  
Spirits of the glorious summer, greet her, greet her with bright cheer;  
Pay to her your happy homage; your glad voices let her hear.

(The spirits surrounding Life circle about to new positions on either side of stage while singing again their tribute to June. At close of song, June, clad in vari-colored costume of pale green, rose and gold, and attended by her Roses in fluffy petaled dresses of white, pink and yellow, dances into the picture. The Roses take places in semi-circle about the bower of Life, while June greets her.)

June—Life, all hail! Bright June now greets thee:

Art thou glad at my return?

Life—(joyously) Hail, fair June! All bright with promise

Of a fair flowery time.

Joy unbounded makes Life tremble,

Tremble neath thy spell sublime.

June—'Neath my beauty lies a challenge, Life;  
Youth doth seek to win thy heights.  
Learning throws wide open her gateways;  
Joyful, glorious this morn',—  
Youth, impatient, seeks for freedom,  
Ardor in each heart is born.  
Straining upward from the valleys,  
Where seclusion sweet was theirs,  
Eagerly they seek thy hilltops,  
Courageous, hopeful, unaware  
That from dreams of future glory,  
They may wake to sad despair.  
Learning's height they've nimblly conquered,  
Thinking all the trial's there.

Life—Learning's mount of pleasant verdure  
Seems to them a steep ascent.  
Wait until they view Life's peaks, so rugged,  
That this moss grown slope doth hide.  
They expect wide flower-starred meadows  
Stretching far where they may stray,  
With companions gay, all carefree—  
Treading blossoms all Life's way.  
What a change from Learning's shelter  
Is this endless height on height!  
'Tis for this I come to meet them:  
I would view the sad surprise,  
I would check the baffling terror,  
When Life's stern cliffs meet their eyes.

June—(appealing)  
Life, be kind; give gentle counsel;  
See, how confident and gay,  
Pouring out from hall and garden,  
Courageous Youth doth flock this way!  
(Soft music and singing voices are heard outside, at first faintly, then growing louder as Youth approaches.)

June—(looking off)  
Oh! The picture is inspiring—  
Like a tide resistless, strong,  
Upon Life's quest, courageous,  
Youth Impetuous sweeps along.  
(Singing voices seem nearer, happy and merry, sounds of laughter and song.)

Life—(gazing off, also)  
Yes, laden with flowers, bright colored and sweet,  
Crowned with the laurel, with honors replete,  
Blithly they hasten the pathway along,  
Stretching their arms out to Life with a song;  
Asking for gifts that they ne'er can receive,  
Unheeding the warning they cannot believe.  
Hastening fulfillment of Youth's golden dream,  
Rosy with visions—for to them it doth seem  
That Life holdeth naught but manifold joys  
That are theirs for the asking. How may I dispel,  
Without casting deep gloom? For the truth I must tell,  
That brambles and weeds in each pathway will grow

Until sorrow and care will teach them to sow  
Seeds of Sacrifice, Duty and Love, row on row.

June—(eagerly)  
Let us hide for a moment, O Life; let us hark  
To each heart's aspiration, each unkindled spark  
That Ambition and Hope would strike all aglow  
To the dreams of Achievement Youth ever doth know.

Life—(withdrawing with June and attendant spirits to soft music heard from approaching Youth.)  
(Sadly) Youth's dreams of achievement! How sorry, how mean,

In the light of Experience do these visions seem!  
In Learning's great halls, oft the mind rules the soul;

In its encounter with Life doth the spirit unfold.

June—Come, Life, they are nearing; already they're here;  
Their voices ring out on the air sharp and clear;—  
Youth's paens of Hope, full of courage and cheer.  
(Life and June retreat, hiding among the trees.)

(Enter a band of maidens in modern white dresses, wearing laurel wreaths and carrying sprays or bunches of wild flowers; they are singing a merry song as they dance in, scatter to sides of stage and look about with much interest. One steps forward after song):

1st Maiden—Breathless from the steep ascending,  
Lo! This beauteous height we gain;—  
Learning's peak we have upstriven;  
Now Life's height we would attain.  
But stretching far upon our vision  
Other peaks above us rise  
Rocky steeps, whose broken outlines  
Cleave the sunlit azure skies.

2d Maiden—(looking about in disappointment)  
Why I thought fair blooming meadows  
Stretching far would meet our gaze.  
That Life's scene should be so rugged  
Doth both startle and amaze.

3d Maiden—Yes, I, too, had dreamed while climbing,  
Like some garden fair unfolding,

(Continued on Page 74)

# The Crusades

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## LIFE'S NEED

## A Pageant for Graduation

(Continued from Page 72)

Would the future stretch before,  
Sunlit, glorious on our vision,  
Ready for the eager sower.  
But, surrounding and enclosing,  
Rocky crags and sheer abyss  
Do confound our erstwhile gladness—  
Fear ye lest the footstep miss.

4th Maiden—And the meaning, who can tell  
Of this rough and rocky scene?  
Different from that fair foothill,  
Learning's flower sprinkled green.

1st Maiden—Lose not Hope! Bright garlands gather;  
Hasten Maidens, nor delay;  
Somewhere in this baffling picture,  
We encounter Life today.

4th Maiden—(still looking about with interest, and impressed.)  
Life! Oh, the mystery of that word!  
All my heart's with wonder stirred.  
How I've longed and hoped and striven,  
Applying hand and heart and mind,  
That upon this day of gladness,  
Treasure laden, I might find  
Life awaiting my arrival  
From great Learning's sheltered height.  
So, expectant, I am yearning  
Just for one brief glimpse, a sight  
Of that veiled and hidden future  
That by Mortals is called Life.

2d Maiden—(coming forward with branches of leaves,  
Learning's symbols.)  
See, the shining leaves we've gathered  
In the forest dim and deep,  
Where great Learning roams and ponders,  
And her trust with Truth doth keep.  
Without Learning's varied counsels,  
We should falter, grope and fail;  
With her treasures rich and glowing,  
Life must give us gladsome hail.

1st Maiden—(Laden with flowers, happy and almost singing her words)  
Trailing Beauty o'er my pathway,  
To greet Life I wait anon.  
To all eyes I would bring pleasure,  
Gladden every ear with song.  
Life must shower rarest treasures,  
When Beauty lingers near her throne.

(While these are speaking, Life, followed by June, comes forward. She waves her scepter and the spirits circle about to soft music, also the Roses. They group about the stage while Life ascends her bower throne with June standing near her. The Maidens are startled and draw aside in whispering groups. As the music ceases, and picture is completed, 1st Maiden speaks):

1st Maiden—Who is this that like some sibyl  
Moves these lofty heights among?  
How sublime, and yet how gracious  
Attended by this beauteous throng!

2d Maiden—Who art thou? Oh, speak, white stranger!  
To this scene dost thou belong?

(The Maidens speak timidly as if impressed by the wonder of this being. Life, in return, is gracious and encouraging as she answers. Soft music may accompany the following speech):

Life—(to Maidens) Who am I, O hearts inquiring?  
One you cannot comprehend.

Just a voice upon the hilltop  
Where Youth climbs and plans and dreams.  
I am waiting for the Maidens,  
For the sowers of good seed;  
I am Life whom thou art seeking.  
What the treasures thou dost bring?  
Will they answer my great need?

2d Maiden (eagerly)—  
Lo! we bring the gifts of Knowledge.  
See, her lovely wreaths we wear.  
Learning is of priceless value  
As along with Life we fare.  
It will solve full many a problem,  
Error's doubtless flood with light.  
Like a beacon far outflashing

Fill with radiance each dark night.

Life—(doubtfully)

Learning is a precious treasure.  
There's another rarer still.

Maiden, standing near, you offer  
What Life's earnest need to fill.

1st Maiden (blithely)—I would fill the earth with Beauty;  
Grace and loveliness untold

Shall I shed along Life's pathway.

This, the treasure that I hold.

3rd Maiden (courageously)—

With untiring endeavor, I'll strive for Life's progress;

Its swift forward action, its wide upward sweep.

This is the treasure I bring in my climbing  
From Learning's low foothill to Life's sterner peaks.

Life (in disappointment, rejecting all. The Maidens drop back abashed).

The Voice of Life is ever calling  
For the good, the strong, the true.

But false aims do thwart my purpose,  
Oft despairingly I go.

Treasures from the realm of Knowledge  
Float like shipwrecks in my way,

But of pure, unselfish goodness,

Rare, indeed, this gift I say.

Learning is a force, a power;

Many problems hard it solves;

But Life's need lies not that way.

4th Maiden—Bewildered, disappointed are we;

Tell us, Life, what thou wouldst have.

Life (kindly)—Thy offerings, Maidens, are of great value;  
But without each or all of them Life could abide.

They are good, they are worthy to work and to live for,

But there is something more precious; yes, one thing beside.

1st Maiden—Something more precious than what we have offered?

We beg thee to tell us what this thing may be.

Life (firmly)—

Yes, one thing exceedeth all thou dost offer,  
If the heights thou'dst achieve, and triumph wouldst win.

Like a seed thou must plant it and watch it and tend it,

'Till its blossoms in loveliness bloom for mankind.

2d Maiden (eagerly)—

Nay, what is it, Life,

This seed we must sow?

(The Maidens in their eagerness move nearer to the throne of Life.)

Life (to soft music)—

Charity; sweet Christian Charity! Heed it!

'Tis a need o'er all others Life cannot forego;  
Christian Charity, fragrant with the breath of the Master

Who said that of all things on earth this were best.  
Thy sympathy sweet for a brother in sorrow;

Thy help kindly offered to all in distress.

Plant it with care and tend it untiring;

'Twill deck all Life's highway with sweet fragrant bloom.

It will bring joy unbounded as with life you go.

(Sounds of a Farewell song are heard as if from a distance. Life and her spirits group in attractive, listening attitudes. June steps forward, points in direction of music and speaks to Maidens):

June—Voices—voices I hear from the foothills arising,  
The strains of farewell fill the sweet air of June;

Companions are wafting their God-speed unto you,

Who among the steep crags of the future now fare.

Their strains of farewell fill my rose perfumed air.

(All stand in listening attitudes for a few moments while the words of a farewell song are distinctly heard. Then Life and her spirits move down center, group about Maidens, with Life central but pointing off as if commanding Maidens to follow):

Life beckons thee on, O Maidens, all burdened

With Learning and Beauty and Purpose to do,

Forget not Life's need—onward—upward—we'll go.

(June and the Roses taking places on other side

of Maidens with June near the latter while music softly continues)—

June—O Maidens, beware!

Thou hast come full of purpose the future to face;  
Thou hast dreamed it a fertile and flowery place,  
Which sweet scented blossoms and grasses would grace.

Instead, barren crags and abysses appear;  
Courage! Courage! Dear Maidens! Give no thought to fear.

Learning's gifts have great value — but to them unite

Christian Charity—love for another—Life's need Above all—and always.

Maidens (impressed, kneel to Life and say in response to June's counsel):—

Thy counsel we'll heed.

No longer delay; but Life lead us up the steep, jagged way—

Height on height to attain; the shadows of night soon

Must blot out this bright day.

Life (encouragingly)—

Then upward and onward with courage and Love,  
Till Life's last height attained—

Oh—the Glory above!

Picture as curtain falls.

(Life is central with Maidens on either side. Spirits of Life stand behind Maidens who are kneeling; June is in rear center with her Roses grouped about her and all elevated a little above front figures. Here other spirits may enter slowly, and singing a Magnificat or a simpler hymn of triumph. Life's arms are extended toward the Maidens as curtain falls; June is pointing upward; Music continues).

Curtain.

#### VOICE AND SPEECH

By Claire Vaughan

WITHIN the throat is a tiny music-box, not so large as a baby's toy, but gifted with more magic powers and capable of greater possibilities than any man-made instrument can boast. A little box, whose tensely stretched chords, vibrating at will of a master, send forth entralling notes of divinest melody, or harden into sounds of harshness and discordance; a tiny instrument that, responsive to the moods of its possessor, shatters silence with its notes of joy or sorrow, command or submission, anger or tenderness, pleading or repulsion; whatever may exist in the mind or heart that needs to be expressed for the comprehension of others, passes over the vibrating bands of the voice box to be moulded into speech. Yet for all its powers and possibilities, is there, in all the world, a more abused and neglected little instrument? We use it and abuse it,—but never think of standards of perfection to which we should elevate it. Except when developing it for singing, it concerns us very slightly. And I might continue to complain that here in our own great America, where educational advantages and opportunities for culture are fairly heaped upon us, the voice and its accompanying power, speech, are truly misused and distorted.

That Americans, generally, speak carelessly and incorrectly is a truth without question in this as in other countries throughout the traveled world. We are known by our voices, by our accent, by our speech. "Lip-laziness" is the word coined by an eminent critic; but to my mind, Americans can never be accused of laziness of any sort. Rather it is a carelessness due to haste, to energy and speed; one must make the shortest cut to expression like the shortest cut to action, to everything. We do not take the time to express ourselves as do the peoples of other countries, who speak slowly with well modulated voices, fairly caressing the words as they leave the lips, producing music that sings in our ears as we wander about in foreign parts and fills us with uncalled for envy, for we, too, might, with a little patience and time, be filling the air with the music of our words. Some of our foreign critics attribute our faults to the fact that we speak the English tongue. Had we a language of our own as other nations have, we would love it and give it greater attention. Again, they argue that the combination of hard sounds in the English tend to produce harshness



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of voice and tone. This was impressed upon me by an artistic, old Roman art dealer through whose shop I was wandering one day, in search of treasures within my range. A group of small boys were playing outside; I paused to listen and, turning to him, commented on the beauty of their voices, so soft and clear, though they were hard at play. "Ah, lady," he answered, "their voices are beautiful because they learned first to speak in the Italian tongue. Had those same boys spoken first your English language, the soft quality would be destroyed and their voices would be harsh and rough like that of the boys in the streets of your country." I did not argue with him, but I felt, then, and I know, now, that it is possible to speak the English language with beautiful well-modulated voice—and here offer some suggestions as to the way of accomplishing this.

A beautiful voice is a gift worthy of serious thought—and earnest study and effort to achieve. It is something that each normal person may possess to a degree if he be willing to give a little time to its culture. One does not need the services of a professional except in the event of seeking a professional career. The practise of a few simple exercises in breathing, in placement of voice, in tone production and resonance, in the careful forming of speech moulds or forms, will take one a long way upon the road to cultured speaking, an accomplishment sadly neglected in this busy, hasty American life.

First and foremost of all exercises for the proper development of the voice are those for correct and controlled breathing. Breath is the motive power of life and breath is the fundamental in the making of voice. The proper management of the muscles for breathing, their use and control, demand our earnest attention and effort. The muscles that comprise the breathing system that makes for the production of voice are:—the lungs, the muscles of the thorax or cavity, which encloses the lungs, the diaphragm or very important large muscle upon which the lungs may be said to rest, and the abdominal muscles which aid the diaphragm in its deeper breathing movements. To these may be added the mouth and nose, or the openings through which breath must pass into the lungs. Ordinarily, for the purpose of maintaining life, and for moderate speaking, conversation, recitation, etc., the lips must remain closed and the breath must be drawn through the nose; but when rapid speaking is necessary, when larger tones are called for, as in oratorical effort or dramatics, this is too slow; the mouth is called into service, the lips are slightly parted and the breath flows through them down over a free, loose tongue into the lungs to return, without loss of time, in clear, convincing words and phrases. Good voice depends entirely on breath and how it is managed,—in proper inhalation and proper control in the process of exhaling. We suggest here a few simple exercises that will prove beneficial to the general health as well as to the voice. During the first, breath alone is used, the vocal chords remaining absolutely relaxed so that exhalation causes no sound. Later the vocal bands are tightened, brought close together, and vocalization ensues; then the resonance cavities are called into action: the upper throat, the mouth, the nasal and head cavities; also the organs of articulation, the tongue, the lips, the teeth, the palates: all these factors must be thought of carefully, and exercised that thought may be expressed in finished and intelligent manner.

Ex. 1.—Stand with feet together, head erect, lips lightly closed; inhale very slowly and steadily through nose, filling the lungs but not overloading them. Do not raise the shoulders in this exercise. The chest rises, the diaphragm is depressed and room is thus made to accommodate the inhaled air. Hold this breath while reckoning ten seconds slowly (in the mind). Exhale as slowly, carefully maintaining a steadiness in the outflow.

Repeat this exercise ten times, but holding breath a few seconds longer each effort until thirty seconds are reached.

From this the habit of deep and steady breathing is encouraged, also a control of outflow that is wholly necessary for the development of vocal power. In other words lung capacity is thus increased, and the action of the diaphragm and the power of chest and abdominal muscles is strengthened.

Ex. 2.—Breathe deeply as above, only with lips slightly parted, through the mouth and prepare to exhale in

tone. The vocal chords are contracted, the full, strong, steadily controlled outflowing breath vibrates over the tense strings, the letter O is formed and sent ringing through the cavities of resonance in a clear, steady tone. Vowels are tone makers, so repeat this using a different vowel each time and striking a different note of the scale. The wide open sound of each vowel resounding upon the different tones of medium range, each one being sustained during the entire outflow of a single well controlled breath, must, by repetition, develop fulness and richness of quality that will mark a voice with character and power.

Breathe again deeply: Sing the scale using a different vowel on each note; up and down, using a breath each way, then one for the entire range.

For flexibility of voice: Breathe with the broad sound of A or O, slide the voice up and down the scale five times or more. Try all vowels this way. The speaking voice should sound notes of the musical scale as truly as the singing voice. The difference lies in the point that the voice in singing, sustains the note longer and the range is greater. The music of the voice in speaking need be none the less sweet.

Ex. 3.—Breathe once more; that is inhale, and in full round tone sing upon an intermediate note the combination of letters—N-O-M (nom) with the long sound of O. Repeat this several times and upon several notes of the scale but not too high. A full rich tone will resound through the various cavities, and a stronger, well modulated voice will result. This little exercise cannot fail to improve any kind of voice. Try it often.

Ex. 4.—Inhale, and with the hands resting lightly on the sides, just at the free ribs, but not pressing, count with the exhaling breath, up to ten; repeat this and increase the numbers until able to count up to twenty or higher with one breath. Count moderately; do not hurry. The hands upon the sides help to steady the action.

After practising for breath power and control, which are absolutely necessary in the making of voice, for to speak one must breathe, though to breathe one does not need to speak, we may now turn our attention to other things. The vowel sounds have already helped us in the development of tone and resonance. These vowels are formed by vocalization of breath in the larynx but modified and shaped in the pharynx and mouth. Vowels are the unobstructed sounds while the consonants are formed by forcing the breath against mouth obstruction, as closed lips, teeth or tongue pressed against some other part of the mouth. These various parts of the mouth are the organs of articulation and while breath and resonance make for excellent voice, these articulatory organs must be given careful attention if one wishes to carry this trained voice into fine speech. In the forming of vowels or consonants, the organs play the important part of moulding air into speech.

Some of the consonants are formed by little explosions of breath bursting through the obstructions, others by a gradual escape of breath. The first are called the explosives, the second the aspirates. Again we have the sonants, m-n-ng-y, etc., and the cognates, ch-v-hard th, etc. We shall treat of these in detail at another time. What we wish to impress now, is the need of exercising the lips, the teeth, the tongue in conjunction with the hard and soft palate and with each other for the formation of these sounds—or for perfect speech.

Separate words containing good combinations of vowels and consonants must be selected and repeated until the perfect forming of those sounds become automatic,—so much a part of ourselves and our expression that we need give it no conscious thought.

Ex.—Repeat this sentence below:

"Enunciate carefully even to the point of exaggeration, this sentence, taking pains to separate words, to sound final consonants and to pronounce each word accurately."

Practise words—Gifts, Trust, Phantasm, Often, Paths, Lovely, Thrush, Third, First, Amongst, Whilst, Compunction, Perfectly.

Repeat: Hamlet's address to the players: "Speak the speech I pray you," etc., carefully enunciating the words even to exaggeration.

Repeat, for open tones and also articulation: Byron's Apostrophe To The Ocean: "Roll on, thou deep and dark

blue Ocean! Roll!" etc. This is a very excellent poem for the development of the oretund quality, that expresses depth of feeling, grandeur of thought, and brings out a larger, deeper, more resonant voice.

A too frequent use of this quality the oretund in ordinary speech is very false.

Its purpose is to express sublimity of thought and it should not be called into play except to carry such thought over a group of listeners whom one may wish to impress and arouse. While its practise develops a richness of quality, it does not belong to the speaking voice, though we hear it used often by those who are students of oratory and dramatics. They over accentuate tone production and enunciation and one feels the mechanics of speech and a hollowness of tone.

That the voice is the primary medium of communication between man and man, is a truth that needs no reasoning for its proof. Our earliest memories recall its importance in our lives. Without instruction, without preparation, through instinct, only, we make this contact with others through voice. The tiniest infant utters his cry of unmistakable disappointment and protest upon finding himself in the midst of humans rather than in the company of angelic presences whom so lately he knew. Later, the joys of the past receding from his memory, and becoming conscious of the kindly welcome accorded him in this new world where everything seems to revolve about him as its center, he coos his approbation and satisfaction in creature comfort.

Charming sounds issue from the little mouth until the time when he commences to imitate his elders. Then error creeps in: careless, shallow breathing, misuse of the organs of articulation,—incorrect sounds impressed upon the mind and sense of hearing and the child is expressing himself as the elders in his environment teach him. Some children are fortunate in that environment—but most are not, and therefore it rests with the schools to correct and enlighten. And never should the opportunity be passed over to impress the importance and the advantage of fine voice and speech. In all recitations the teacher should be careful and correct himself and demand the same of the pupil. Voice should be clear and free, a result of proper breathing; it should be pleasing to the ear, a result of practise in tone production and resonance. It should be correct in speech, a result of exercise in freeing the organs of articulation rendering them ready to respond quickly to thought and feeling, and a knowledge of pronunciation.

Concert recitation is a splendid aid to the child in the development of voice and speech. Concert recitation usually becomes rhythmic, this invites the singing tone which is always good for the speaking voice. Besides there is a lack of self-consciousness in being able to lose one's self in the crowd and the voice flows out fuller and freer than when speaking alone. But consciousness should be discouraged at all times. Practise must make speech automatic, subconscious; the mechanics must be forgotten in the thought and emotion. Feeling and intelligence must preside over beauty of sound and form. Teach the pupil to listen to his own voice, to his forms of speech; to question himself:—Is the voice flexible to report the varying thoughts of my mind? Is it clear and rich and changing, due to free action of the organs of speech? Or is it monotonous, nasal or gutteral, due to false positions and obstructions? Do I understand thoroughly the correct sounds of vowels and consonant, proper accent, perfect pronunciation? Teach pupils to consider the art of speech as worthy of care and time and practise as any of the other arts. America has much to boast of in the way of achievement in the sciences and the arts, all but the art we are here discussing, and in this we must admit that we are far beneath the standard of perfection and this failing is not because of laziness or indifference, but rather because of being too energetic, too eager to pass on to the next thing.

We congratulate The Journal on the wonderful work which it has accomplished during the past twenty-five years. I have been a reader of The Journal since its first publication and I have derived help and inspiration from its pages. May God bless it in the future as He has in the past.

Sister M. Loretta, S.C.



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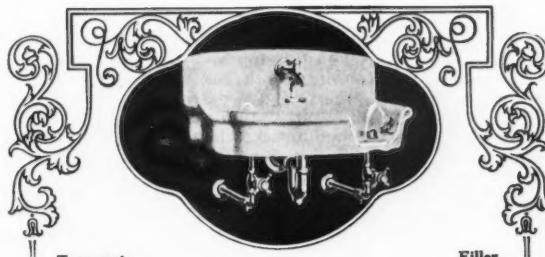
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### A TRIBUTE TO THE LATE REVEREND DR. PETER C. YORKE.

**Editor's Note:**—The Western people, out of their affection, never could be made to say Doctor to their own inimitable "Father Yorke," who passed away, in San Francisco, Calif., on Palm Sunday, April 5th, after a lingering illness. The following deserved appreciation is from the pen of the Provincial of the Christian Brothers in California, Brother Z. Joseph.

Priest, apostle, patriot, friend, educator, victor, Father Yorke is dead, and the concerted effort of the many to get together something by way of tribute seems to fade away even as we would attempt to take hold. It is no new experience; the subject is vast, and then the weight of the loss is upon us still; we can not say what we think and feel. We would wish not to have to try.

We knew the priest—the priest so singularly appreciative of his first duty among them all, that of offering the Sacrifice in the love of his Lord.—A stricken figure struggling to a remote sacristy door during the final days rather than await in his home the coming of the Eucharistic King; dying, at length, but up, robed, and surprised, eager to welcome the Via—such things tell, as nothing else may, of a most sacred ministry. Tell, too, of so many things that went with it—the ceaseless inspiration, the holy ideal, that pushed to vigorous action, to agitation, to passing turbulency even; that impelled an endowment of intellect, of imagination, of emotion, and of will rare among men, an endowment made for ready and keen appreciation, for wondrous prevision, for effort, for work, for achievement. Great love is restless; it was the soul of his never-flagging zeal.

His ardor, thus enkindled daily at the Altar, tells of a most fruitful apostleship, an apostleship so well recognized as to need no recounting. It tells of a patriotism that may be appreciated only in the appreciation of its impetus and purpose—a patriotism that sought for his native land unhampered freedom, and, through it, security in her own ideals, her faith, her traditions, that she might ever be the land of Patrick and the seminary of the world; a patriotism for America that impelled him, first, to give not less than himself—his stalwart manhood and his rare store; and, next, to bequeath an energy that knew not exhaustion. Night and day, by voice and pen, he labored that men might be better, might understand, that children might be enlightened, strengthened, and safeguarded; for morality and religion he knew, only too well, to be America's sole security in her proud place in the sun. No man passes the priest in patriotism—the teacher of the inspired truth; and Father Yorke was a priest among priests, a teacher among them all. At the very end, still editing books for the schools, still anxious to achieve for his people and their children, and far from his native hearth, truly it might be said of him in his relation to his adopted country: "Greater love than this no man hath." America was enriched, indeed, in his coming; his loss she will never adequately appraise. And, right now, how can she know to appreciate?

Father Yorke was unique as educator. Beyond all his marvelous and varied acquirements, he was a wonderful friend, a friend of exalted character and rugged personality, a personality enticing in its very ruggedness. He was a man's man and boy's man. To know Father Yorke intimately one had, it would almost seem, first to be reprimanded by him. He could do just that in the most inimitable way, vehemently, mayhap, but with the retention of not an unkind thought. The opportunity to rebuke does not lack in the domain of education. For Father Yorke such opportunity just had to come, at least once; his mind worked so fast and so clearly and he was so tremendously earnest that he could not but chafe at times before the listlessness not unknown in some classrooms. Coming to his school on a particularly dull day and to a particularly dull class, prepared, eager even, to give a lesson from the New Testament, he did not get the response that a vital teacher must absolutely have. He tried again and again—explained, illustrated, and questioned. He lost out in the nerve test. Rising from his chair he burst forth: "I must go to confession as soon as I can get out of here: I committed sacrilege and robbed the poor when I built a school for the likes of you." Then and there began the enlightenment, and then was the friendship. Those boys knew intuitively that the rebuke was of the surface; the zeal, the earnestness, of the very depths. And they learned as

(Continued on Page 88)

## Instruction in Making Garden Posters

*An excerpt from one of our Art Service Letters on this timely topic—telling a second-grade teacher how to present the subject.*

"Cut flower shapes—all different—from lightly tinted papers which the children have completed with "ARTISTA" Water Colors the previous day.

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"Combine the flower with lettering in "CRAYOLA". Make a large group poster from the flowers left over.

"The luncheon napkins for the Parent-Teachers' Meeting could be decorated with flowers in the corners."

Send for your copy of the "Little Folio of Art Service Letters" containing illustrated helps for each grade.

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### GEOGRAPHY—A Study of Relationships

(Continued from Page 62)

the dominating relationship—gold and copper in the deserts of Nevada and Utah, nitrate in the deserts of Chile, wheat on the plains of Minnesota and Manitoba, fish on the coasts of Labrador, character of surface in the Rocky Mountains and other mountain regions.

When we attempt to reorganize geographic material according to the concept of relationships we immediately feel the need of a new geographic unit. We cannot study the earth as a **whole**, and the accustomed political divisions are not **units**. How then shall the world be divided to get units that have unity?

It is assumed that the introductory work of the early years in school has furnished a working minimum of place geography—the continents, countries, more important cities, some knowledge of the products of the more important countries and something about the way their people live. Fortunately this necessary ground-work of place geography can be acquired in the early grades where memory work has its most natural place.

For this introductory study it is best to use countries and states.

Then comes the age of thought in contrast to mere memory. This is the time when the teacher aids memory by letting things be understood.

When we thus lead the child to study **relationships** the problem of the **unit of study** assumes new importance. Each study unit or region must now be characterized throughout by the same dominating relationship. Otherwise it will not be a unit.

Let us examine a typical geographic unit.

Take the tradewind desert of North Africa and Arabia. Where grass and water can be found the animals can pasture. As we go farther and farther from the desert's heart the rainfall increases and the plant growth increases, until at last we come to a place where the crop plants of agriculture can be depended upon enough to let man become a farmer with a settled life and a permanent home.

These are almost two worlds, these two places where man's relationship to his environment works out in one case to make him a farmer and in the other case to make him an ever-shifting nomad. That line of separation between these environments is a regional boundary.

In all the wide area of nomadism from Morocco through Algeria, Tunis, Tripoli, Egypt, and Arabia, man's life is everywhere the same—camel, donkey, goat, sheep, flowing robe of homespun, camel's hair tent, leather, skins, Mohammedanism, polygamy, hospitality, robbery, and tales of Arabian Nights still told as they have been told for many centuries during which the cities of the west have risen and fallen.

### III. Relationship and the Geographic Unit.

The greatest success in the geography class must arise from **understanding** before memorizing, rather than from mere memorizing without understanding. To do this we must divide the earth into units which aid understanding. That means focusing the attention on the **dominating relationship** of man to his environment. In some places it will be scanty grass with nomadism that predominates. In other places it will be wheat and wheat farming, cotton growing, or manufacturing cities and trade.

Another example of dominating relationship is that of men and mountains. Thus when we think of the region west of Denver we think always of the Rocky Mountains with crags, upland pastures, forests, mines, and intermountain valleys.

Yet another example of relationship that dominates a region and therefore unifies it for geographic study is that of man and the Tropic forest.

The Equatorial Forest of Africa is spoken of as a unit or region, not only by men of science but also by common use in the business world. It seems obvious to the business mind that an Equatorial Forest is a natural region. Certainly the Forest is the great factor in the material life of the people who inhabit it. Also the social life, political life, and the mental habits of man here show many marks of the forest.

Some one may justly say that these regions are characterized by and named for characteristics that differ in each case. This is true, but in each case they are named for the **dominating characteristics**.

This use of the dominating characteristic or characteristics has the advantage of enabling the author to make proper use of **emphasis** and **proportion**. Thus the textbook can escape from the old evil of being a list of facts.

The **encyclopaedia** needs to tell everything, but the attempt to tell everything in a textbook on geography is too much like the question-answer book of a century ago.

As a **test** the encyclopaedia nauseates with unrelated detail. The secrets of success in the presentation of geographic fact are **selection** and **emphasis**. The necessary facts are the facts that EXPLAIN THINGS.

### IV. Interrelationship of Regions and the Higher Citizenship.\*

Since the World War the wheat farmer of Canada and the corn farmer of Iowa, like many other farmers, have discovered that when Europe is prosperous she buys their crops and they are prosperous too. Conversely they have found that if Europe is unprosperous and cannot buy, they also are unprosperous and cannot buy the things they need.

Thus the Canadian and the man of the Rhine Valley, lately locked in the deadly grips of war, find that they are like two enemy fighters who, after a naval battle, find themselves together at sea on a raft. The erstwhile enemies now find that they have a mutual interest. They must work together to save the raft, else they will perish.

Thus the man of the northern Wheat Region and of the American Corn Belt, and the man of the Rhine Valley, are tied together by the reciprocal and mutual benefit of trade as surely as the two men on the raft are tied together by the mutual interest of getting to shore.

The Geography class, which alone in our curriculum touches all countries and peoples, offers the greatest opportunity for effectively presenting the great new fact of interdependence of peoples—the thing which has made war an unmitigated and universal loss to all **nations**—even to those that do not fight.

\*As defined in the first article of the series, the Higher Citizenship deals with the relationships of nations, whereas Civics deals with problems within a particular nation.

## CHARACTER FORMATION

## Primary Grades

By Sister Leona Murphy, S.C., A.B.

(Continued from April Issue)

After these discussions, bring the will to bear upon the choice between truth and falsehood. Without fail, every child will fearlessly choose truth because he perceives it to be good. His intellect tells him so, and the unwritten law of God in his heart confirms it.

"True worth is in being, not seeming;  
In doing each day that goes by  
Some little good, not in dreaming  
Of great things to do by and by.  
For whatever men say in their blindness  
In spite of the fancies of youth,  
There's nothing so kingly as kindness  
And nothing so royal as truth."

O builders of character and disseminators of God's truth among the little ones! Be most careful never to scandalize the innocence of childhood by a lack of truth in word or action. Remember that it requires only one impulse of the voice, only one breath to convey a false statement, or impression to these beautiful young minds, but once uttered, it is beyond the power of recall, and its memory will live long after your voice is hushed in death and the silence of the grave protects you.

"Thou must be true thyself  
If thou the truth wouldst teach,  
Thy soul must overflow, if thou  
Another soul wouldst reach:  
It needs the overflowing heart  
To give the lips full speech."

## Justice.

"Mercy and truth have met each other: justice and peace have kissed.  
Truth is sprung out of the earth: and justice hath looked down from heaven."

Psalm LXXXIV, 11, 12.

From the very beginning the unwritten law of God's goodness and justice was impressed upon the mind and heart of man. The light of natural reason warned man that a refusal on his part to satisfy the law of God's goodness would merit subjection to the law of God's justice. Blessed with such a light man could not plead ignorance of good and evil, of right and wrong, and hence, even among the heathen nations, the natural law was respected and obeyed, even though imperfectly. This law is unchangeable because it is the natural dictate of right reason which in its essence is immutable or unchangeable, and in this law are set forth the first principles of right and wrong, never subject to change. This law imposed imperatively upon man the obligation of love and gratitude towards God.

Man, full of pride and perversity, closed his eyes to the "light of God's countenance" and forsaking the worship of the true God, ran after false gods and plunged headlong into the most degrading of vices, and by the end of the first era, eighteen centuries, all the nations had fallen into idolatry.

But what man knew the power of God's wrath? What terror could measure His vengeance? As He is infinite Truth so is He infinite Justice, and manifestations of the latter were given from time to time. To punish the transgressions of pride, myriads of angels were precipitated into hell without even hope of pardon. To punish the disobedience of our first parents, God deprived the whole human race of its original justice and destined happiness, and condemned it to innumerable miseries and finally to

death itself; but in His great, great love and mercy for man He gave one ray of hope, the promise of a Redeemer. To chastise the nations for their wickedness and idolatry, God sent the deluge to destroy the whole human race save eight who were to re-people the earth. God again manifested His justice when He sent a rain of fire and brimstone to destroy the wicked cities of Sodom and Gomorrah. Such were the judgments of God's justice meted out to the violators of the natural law.

The prayer of the Psalmist for the king and his people shows how deeply impressed they were with the thought of God's justice.

"Give to the king Thy judgment, O God,  
And to the king's son Thy justice,  
To judge Thy people with justice  
And Thy poor with judgment.  
Let the mountains receive peace for the people  
And the hills justice."

In sending the written law to man, God emphasized in a very positive way what man should, and should not do in order he might come into the possession of eternal happiness for which he was created. The Ten Commandments are a simple explanation of the unwritten or natural law, and God Himself, the original dispenser of sanctions, saw from the beginning that according to the principles of His eternal justice, punishment must be meted out to the transgressor, and rewards to the keeper of the law.

In the New Law, exhortations to practice this virtue are very emphatic spurring on the soul to perfection. When the Great Teacher and Master had gathered His chosen twelve on one of the hill-tops of Judea to instruct them in the art of acquiring holiness or blessedness, among other virtues He mentions justice saying, "Blessed are they who hunger and thirst after justice for they shall be filled;" and again, "Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven;" and emphasizing it still further in this same instruction to show its importance, He says, "For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven."

Religion classifies justice among the Cardinal Virtues because it is a hinge upon which a wonderful train of virtues turns. In a wider sense, justice is the compendium of all the virtues; in a restricted sense, it is a stable and constant will to give to each one what belongs to him by right. It has for its object some one distinct from the person who exercises it, for no one can maintain equality with himself. St. Augustine says that there is a certain lustre and a certain beauty in justice which is not visible to the eyes of the body, but is seen by the eyes of the mind; and being seen by the eyes of the soul, moves us to love this virtue with great intensity. St. Basil says that we have justice and a sense of fair dealing instilled into our hearts by nature herself.

Children in the Primary Grades are possessed of keen sense of justice which is manifested at every turn by the child's appeal for "fair play." Unjust treatment by companions or teacher calls forth a storm of indignation from the smallest child, and peace of heart is restored only when justice has been satisfied. The Golden Rule is easily memorized and should find a prominent place on the blackboard in the first and second grades. "As you would that

men should do to you, do you also to them in like manner," are the exact words of Our Lord when instructing His apostles. In the classroom the rights of each child must be respected, and partiality should find no quarter there. Every pupil is entitled to an equal share of the teacher's love, interest, and attention, and justice, well-tempered with mercy, should characterize all her dealings with her class. In the matter of sanctions, especially in that of punishment, let it always bear a just and natural relation to the offense, in the light of age, sex, and home-training. Let the teacher remember that it is better to err on the side of leniency and gentleness than to be too rigorous in administering justice, and that her corrections should never savor of cruelty either in word or deed.

In the third and fourth grades lead the children to see that there is a just law of retribution and that the way of the transgressor is a hard one; that every kind of sin brings to the soul a disgrace peculiar to the offence; e. g., offenses against truth merit the name of liar, a loss of good name, and a loss of self-respect; sins against justice brand one a thief, subject him to the prison-cell and bring sorrow and disgrace to his family. Thus one could go through the whole catalogue of crime and find not only one but many of nature's punishments for every grievous violation of God's law.

Let the teacher discuss the slight sins against justice as they manifest themselves in the classroom;—taking and keeping unjustly what belongs to another; injuring the possessions of another; neglecting to pay just dues according to promise, cheating, deceiving,—not forgetting the obligation of restitution. Let her impress upon the older children that justice is rendered to God by submitting humbly to the divine will, by obedience to God's holy law, by gratitude for His blessings, and by loving adoration; to one's neighbor by fairness and straightforwardness in transactions of any kind; by sincerity in word and fidelity in keeping promises; by gratitude for favors received, and by never wishing him evil; that this virtue is acquired by practice and prayer; that it is cultivated by daily accuracy of speech and act, by the suppression of all harsh or rash judgments, and by honest and honorable motives in all one's purposes. Let the teacher often remind her class that "an honest man is one of the noblest works of God" and that

"Honor and shame from no condition rise;

"Act well your part; there all the honor lies."

Let her remember that justice is the inseparable companion of peace; that banishing justice from the classroom brute force or violence must prevail; but let the atmosphere be charged with truth, justice, and mercy, and all will breathe freely the blessed sunshine of peace and happiness.

"Strive for justice," says the Holy Ghost, "and even unto death fight for justice and God will overthrow the enemies for thee." Eccl. IV, 33.

"Muse on God's justice, O my soul,  
Muse and take better heart;  
Back with thy Angel to the field,  
And bravely do thy part."

God's justice is a bed where we  
Our anxious hearts may lay,  
And weary with ourselves may sleep  
Our discontent away.

For right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

As the virtue of integrity and benevolence demand a rather mature understanding, these will be treated in Parts II and III.

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By Sister M. Berchmans, O.S.U., A.B.

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### DOCTRINE OF THE CHURCH REFUTING THE ERRORS OF BAIUS AND JANSENIUS.

1. Fallen man, not being totally vitiated in his understanding and will, can without the assistance of grace know some truths in the natural order, and overcome slight temptations.

2. Man can, before obtaining the grace of faith, perform actions **morally** good, and consequently, all works performed by infidels are not vices or sins.

3. Man can, with the help of **actual grace**, and before obtaining justification accomplish acts that are good and supernatural, and that, as a consequence, all works performed by the wicked are **not sins**.

### DEFINITION OF MERIT IN GENERAL.

By merit, in general, is understood that property of a good work which entitles the doer to receive a reward from him in whose service the work is done.

### MERIT IN THE THEOLOGICAL SENSE.

In the theological sense supernatural merit can only be a salutary act to which God, in consequence of his infallible promise, owes a supernatural reward, consisting ultimately in eternal life which is the beatific vision in heaven.

### A LAW TO BE EFFECTIVE MUST HAVE SANCTION.

For any law to be effective it must have a sanction and this sanction is made up of the rewards attached to the fulfillment of the law, and the penalties incurred by the violation of the law. Sanction of the law to be perfect requires that the reward held out for its observance should exceed as recompense all the inconveniences, sufferings and hardships that may have been endured in the observance of the law, and the penalties threatened to transgressors should be greater than any advantages obtained by breaking the law. A law that has no sanction is an ineffective law.

### SANCTION OF THE DIVINE LAW.

The divine law, whether natural or positive, has a sanction here below in the joys of a good conscience and the remorse of a bad conscience, in the temporal rewards and punishments which Divine Providence often distributes. But since such a sanction is insufficient and incomplete, there is another life where each one is rewarded according to his works. Hence the doctrines of heaven, purgatory and hell.

### TEXTS FROM HOLY SCRIPTURE ON MERIT.

1. "He will render to every man according to his works." St. Matt. XVI. 27.
2. "Be glad and rejoice for your reward is great in heaven." St. Matt. V. 11.
3. "Every man shall receive his own reward." 1 Cor. III. 8.
4. "As to the rest, there is laid up for me a crown of justice which the Lord, the just Judge will render to me in that day." 2 Tim. IV. 8.

### FOUNDATION OF MERIT.

1. Merit is founded on the mercy of God, who by His promise has made Himself our debtor. St. Thomas says: "God has not only made Himself our debtor; He has become His own debtor, in as much as what he has ordained must be accomplished."

2. Merit is founded on the merits of Jesus Christ, of whom the Christian is a member. The sap of sanctifying grace vivifies his soul, and under the influence of actual grace, he can produce salutary acts and these acts are the ground of merit.

### KINDS OF MERIT.

- 1 CONDIGN MERIT, or merit strictly so called.
- 2 CONGRUOUS MERIT, or merit taken in the wider sense.

### NATURE OF CONDIGN MERIT.

Condign merit, or merit in the strict sense of the word, supposes an equality between the service and return, and gives a real claim to reward. It is founded upon a gratuitous promise on the part of God. In this merit, the recompense is due because God, having promised a reward to certain acts, because of His own attributes of veracity and fidelity has freely bound Himself. In condign merit the value of the action is in some way equal to the reward due to it, at least in virtue of God's promise. If such equality does not exist, there can be merit only in the wider sense, that is congruous merit. Condign merit, that is merit in the strict sense, can never go without its reward.

### NATURE OF CONGRUOUS MERIT.

Congruous merit, or merit of fitness, gives no rigorous right to reward, for there has been no promise on God's part. In this merit, the recompense is but an act of the goodness and mercy of God.

### CONDITIONS NECESSARY IN CONDIGN MERIT.

1. **On the part of God.** The promise of a reward is necessary. For condign merit is that which gives the strict right to a reward and a strict obligation on the part of God, who in virtue of His **free** promise has put Himself under the obligation of giving this reward, because His Infinite veracity and fidelity demand the keeping of His promises.

2. **On the part of the doer.** In order for any one to be able to merit, he must be still a wayfarer, that is, in the state of probation here on earth. "The night cometh when no man can work." St. John IX. 4. Moreover, the doer must be in the state of sanctifying grace, for this alone makes him a member of Christ, an adopted son of God, and thus it gives his works a value in some way proportioned to an infinite reward. "He that abideth in Me, and I in him, the same beareth much fruit." St. John XV. 5.

Most theologians are of opinion that one who is holier will gain greater merit for a given work than one who is less holy, although the latter perform the same work under the same circumstances and in the same way. The reason is that a higher degree of grace enhances the godlike dignity of the agent, and this dignity increases the value of the merit.

3. **On the part of the work.** It is necessary that it should be free. The just man "could do evil things, and hath not done them; therefore are his goods established in the Lord." Eccles. XXXVI. 10, 11.

Moreover, the work must be **morally good** in its object in its end, and in its circumstances, and it must be **supernatural**, that is proceed from grace and from a supernatural motive, for only the supernatural can merit a supernatural reward.

Whenever the above mentioned conditions exist, there is **condign** merit or merit in the strict sense. If any one of these conditions is wanting, merit may yet exist, but it is then only **congruous** merit, or merit taken in its wider sense. Hence it follows that the good works of a **sinner** are **profitable**. For although they neither simply merit nor increase sanctifying grace and the right to glory, yet the sinner may hope that in consideration of his good works, he may obtain the grace of conversion from the **goodness** of God. It is only in the wider sense that the just can merit **final perseverance**, since this grace was not promised as a reward of supernaturally good works; it may, however, be reasonably presumed that God in His goodness will grant His grace to the just man in answer to earnest and constant prayer. St. Augustine says, "Final perseverance in grace is obtained by perseverance in prayer." St. Alphonsus Liguori says, "Perseverance is not a simple grace, but a chain of graces, to which on our side we correspond with a chain of prayers. If we cease to pray, the chain is broken, and we are lost. He who prays will most certainly be saved, and he who does not pray will most certainly be damned."

**OBJECTS OF CONDIGN MERIT.**

1. An increase of sanctifying grace.
2. Heavenly glory.
3. An increase of heavenly glory.

**MAN CAN NOT MERIT WITH CONDIGN MERIT.**

1. The first actual grace.
2. The first sanctifying grace.
3. The pardon of his sin.
4. Efficacious graces.
5. Final perseverance.
6. The first grace for others.

The sinner, with the aid of actual grace, can merit with **congruous** merit sanctifying grace, by the dispositions requisite to obtain it; for God has promised this grace to those who love Him above all things, as St. Augustine teaches.

**WHAT THE JUST CAN MERIT WITH CONGRUOUS MERIT.**

1. Efficacious graces and temporal blessings, in so far as they assist in obtaining salvation.
2. The grace of conversion should he happen to fall into sin.
3. The grace of final perseverance.
4. He may merit for others the first grace and generally speaking all that he can merit for himself, such as temporal blessings, graces to avoid sin, the grace of conversion, and the gift of perseverance.

St. Thomas gives as reason for the just being able to merit congruously these graces, the intimate bond of friendship which sanctifying grace establishes between the just man and God. These effects are immeasurably strengthened by prayer for others, as it is beyond doubt that prayer plays an important part in the present economy of salvation.

**TEXTS FROM HOLY SCRIPTURE AND THE FATHERS ON PRAYER.**

1. "Amen, I say to you, if you ask the Father any thing in My Name, He will give it to you." St. John XVI, 23.
  2. "Ask and it shall be given to you: seek and you shall find; knock and it shall be opened unto you." St. Matt. VII, 7.
  3. "Watch ye and pray that ye enter not into temptation." St. Mark, XIV, 38.
  4. "You ask, and receive not because you ask amiss." St. James, IV, 3.
  5. "Call upon Me in the day of trouble: I will deliver thee." Ps. XLIX.
  6. "You shall pray to Me and I will hear you." Jeremiah XXIX, 12, 12.
- St. Augustine says: "Prayer is man's strength and God's weakness."
- St. Bernard declares: "Nothing is more powerful than a man who is praying."

**EFFECTS OF MORTAL SIN.**

1. **Sanctifying** grace is lost by mortal sin, and thereby **charity** is lost, but every mortal sin does not destroy faith in the soul, only the mortal sin of unbelief destroys faith. The faith that remains after grace is lost is still true faith, although it is not enlivened by charity. We have no reason, therefore, to assume that with charity faith likewise perishes. In fact St. Paul speaks of faith, strong enough to remove mountains, yet without charity. 1 Cor., XIII, 2.

2. **All previous merit** is lost by mortal sin, for the Council of Trent says that loss of sanctifying grace through mortal sin entails ipso facto loss of all merit however great.

The seven Sacraments are the divinely instituted channels by which grace is given to the soul, "*ex opere operato*," that is "by the deed done."

**SACRAMENTAL GRACE.**

Sacramental grace is a **special** grace which each sacrament gives, and consists in the right to those actual graces necessary to attain the end for which the sacrament was instituted.



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**NO ONE CAN HAVE AN INFALLIBLE CERTAINTY OF ATTAINING SALVATION PROVED FROM TEXTS OF HOLY SCRIPTURE.**

1. "Man knoweth not whether he be worthy of love or hatred." Eccles. IX. 1.
2. "With fear and trembling work our your salvation." Philip. II. 12.
3. "Who can say, My heart is clean, I am pure from sin?" Prov. XX. 9.
4. "I am not conscious to myself of any thing yet in this I am not justified; but He that judgeth me is the Lord." 1 Cor. IV. 4.
5. The Council of Trent declares: "No one can know with a certainty of faith, which is an infallible certainty, whether he has obtained the grace of God."

But though no one can be absolutely certain of being in the state of grace, nor absolutely certain of attaining salvation, yet one may have moral, or conjectural certainty, which suffices, if not to exclude all fear, at least to allay trouble and anxiety.

**SOME SIGNS BY WHICH WE MAY HAVE A MORAL CERTAINTY OF SALVATION.**

1. If we have the frequent thought of God. "Where thy treasure is, there is thy heart also." St. Matt. VI. 21.
2. If we willingly hear God spoken of. "He that is of God, heareth the words of God." St. John VIII. 47.
3. If we observe the commandments of God. "He that hath My commandments, and keepeth them, he it is that loveth Me." St. John XIV. 21.
4. If we seek spiritual, and despise temporal things. "If you be risen with Christ, seek the things that are above \*\*\* not the things that are on the earth." Coloss. III, 1, 2.
5. If we practise works of mercy. "By this shall all men know that you are My disciples, if you have love one for another." St. John XIII. 35.

6. The worthy frequent and daily reception of Holy Communion. "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day \*\*\* He that eateth My flesh and drinketh My blood abideth in Me, and I in him. He that eateth this bread shall live forever." St. John VI. 55, 57, 59.

This last practice of worthy frequent or daily reception of Holy Communion seems to be the surest sign that we have a moral certainty of possessing sanctifying grace, as well as a moral certainty of our salvation, based on the words quoted above of Our Blessed Lord Himself. For he who daily or frequently worthily receives Our Lord in Holy Communion is surely certain with the greatest moral certainty of being clothed in the wedding garment of sanctifying grace, and is the wise Virgin ready to answer the midnight call, "Behold the Bridegroom cometh," and having frequently nourished her soul with the Author of all grace, she then enters into the eternal Marriage Feast of the Lamb.

**PLACE OCCUPIED BY SANCTIFYING GRACE IN THE ECONOMY OF RELIGION.**

After God Himself whose greatest gift it is, it holds the most important place.

1. The end of all the sacraments is to give it, to strengthen it, to preserve it, and to repair it.
2. The end of all the commandments of God and of the Church is to protect and preserve it.
3. The end of all the assaults of the demon is to deprive us of it; the aim of all the struggles of the faithful is to preserve and augment it.

**SELECT DRAMATIC READING FOR PRIMARY GRADES**

By Sister Mary Agnes, J.M.  
The Shepherd Boy and the Wolf.

Father.—You are old enough now, my boy, to watch the sheep on this hill-side, while I am working in the fields. But remember that in the forest near by are many wolves, and you must take care that they do not get into the fold and carry off the sheep.

Boy.—I will watch them carefully, Father; but what shall I do if the wolves come out of the forest, and attack the sheep? I can not drive them away all by myself.

Father.—You have only to cry out as loud as you can,

"Wolf! wolf!" and all our neighbors will come to your help. (He goes away.)

Boy.—It is tiresome to stay here and do nothing but watch those lazy sheep. I wish I had some other boy here to play with me. What shall I do to amuse myself? It would be great fun to make the neighbors think that the wolves are after the sheep, and bring them all here in a hurry. That's just what I'll do!—(Cries) Wolf! wolf!

First Man.—(Running in). Where is the wolf?

Second Man.—Don't be afraid; we'll drive him away.

Third Man.—I'll have that wolf's head; he shall not touch the sheep.

Father.—Why are you laughing, boy? Are you so cruel that you enjoy seeing the wolves carry off my sheep?

Boy.—(Laughing). There is no wolf here, father. I just cried "Wolf!" for fun, to see the neighbors running here. Don't be angry; I will never do it again.

Father.—(Angrily) See you do not; or you will be punished for your prank.—Come, my friends, we will return to our fields. I am ashamed that my son has played this trick on you, but he promises never to do so again. (They all go away.)

Boy.—How many more hours must I stay here watching those stupid sheep? I wonder if really there are any wolves in the forest? I wouldn't mind much if a wolf did come and frighten the sheep; it would be more exciting than sitting here doing nothing.—O wasn't it funny to see the men rushing here to drive away the wolf, when there wasn't any wolf around! I believe I'll try it again.—(Cries) Wolf! wolf!

(The men run in.)

First Man.—Where is he? Where is the wolf hiding?

Second Man.—Did he catch any of the sheep?

Third Man.—Has he gone back into the forest?

Boy.—(Laughing) He never came out of it! I just wanted to see which of you could run the fastest and get here first.

Father.—(Angrily) You wicked boy, to give us all this trouble for nothing! I'll see that you go without your supper tonight, to punish you for deceiving us again.

(They all go away.)

Boy.—(Laughing) Well, I've had some fun anyway. What shall I do now to amuse myself? The sheep are browsing quietly and do not need my care. The sun is becoming very hot. I think I will go to the edge of the forest, and rest in the cool shade.—What is that black thing I see moving among the trees? Can it be a wolf? Oh! it has come out of the woods and is getting near the sheep. If the men were only here! I must call them.—(Cries) Wolf! wolf!—O that fierce creature has seized a sheep and is making off with it into the forest.—Wolf! Wolf! Why don't the men come?—Ah! I understand: they think I am deceiving them again, and will not leave their work. The poor sheep has been killed by this time, and Father will be very angry. I deserve the punishment he will give me; but my regret will not unto the harm I have done. I will never, never deceive any one again.

**MAKING A PLEASANT SUMMER COURSE PROFITABLE**

(Continued from Page 64)

aristocracy of goodness they may consider the most economical and effective methods of acquiring less important knowledge.

If we synthesize our knowledge we are surprised to find how much we really do know; and until we integrate it we are not ready to acquire more. Suppose that one's field is the teaching of English. After we have organized whatever notes we have as the result of our studies and teaching (I find it best to formulate in outline form material filed), we can easily see what breaches exist in our familiarity with our entire field. In arranging our sequence for degrees we may then take whichever sequential courses fill the gaps and thereby give us mastery. In order to be effective our educational regime should encourage a natural growth; at the same time we gain confidence by sorting the odds and ends we have picked up from time to time and making of them a pleasing pattern.

(To be Continued in June Issue)



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May, 1925

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#### EDITORIAL COMMENT.

##### A Word to Good Friends.

The frequency of appreciative com-  
ments on the contents of the Cath-  
olic School Journal is highly encour-  
aging to its conductors. Hearty ap-  
proval comes in the form of voluntary  
tributes from other publications  
in the educational field, as well as  
from advertisers and subscribers. Many  
are the expressions of thanks and commendation from members of  
the teaching Sisterhoods and others  
enlisted in the cause of Catholic education  
which arrive in the mails.

Sometimes laudation is accompa-  
nied with suggestions that there are  
features not at present included in  
the magazine which might be added to its improvement. Such suggestions  
are welcomed and accorded considera-  
tion, but not always adopted. For the  
non-adoption of well-meant advice  
there should be reasons. It is thought  
worth while to indicate the nature of  
these reasons, that no friend who has  
taken the trouble to make what may  
have seemed like unheeded recom-  
mendations shall feel slighted.

Limitations of space must be kept  
constantly in mind. Often it hap-  
pens that what is good in itself must  
be excluded to make room for what  
is better because of its wider appeal.  
The extensive circulation of the Journal  
is a factor circumscribing the scope of its contents, to the exclusion  
of what would be of local rather than  
general interest.

On this account space is rarely ac-  
corded to such items of news as jubilee  
anniversaries of the religious, or

death notices, or prize contests, or  
appointments, or the opening of new  
schools. It is possible now and then  
—but not always—to make exceptions  
and publish items of this character in  
compliance with special requests. It  
is not possible to make such news a  
regular feature and at the same time  
subserve "the greatest good of the  
greatest number" of our readers.

##### The Criticised Platoon System

A new objection is made to the  
platoon system in the public schools of  
Chicago. From the Department of  
Buildings comes the criticism that it  
violates the fire ordinances. On two  
occasions recently fire alarms were  
sounded in schools at times when the  
pupils were isolated from their teach-  
ers and from the rooms containing  
their wraps.

An official of the Department of  
Buildings has given notice that it is  
a violation of the law to house 1150  
children in a building intended for  
only 806, and that if complaints are  
instituted the Department will insist  
on the closing of the school.

Among the arguments put forward  
by advocates of the platoon system  
was that it would tend toward econ-  
omy in the building programme, as  
less space for the accommodation of  
the pupils would be required than is  
needed where the old system of in-  
struction prevails. The intimation  
that demand for new buildings is in-  
evitable may create indifference to the  
platoon system on the part of busi-  
ness men who were won to its sup-  
port by the assurance that it would  
operate in the direction of keeping  
down their taxes.

##### Early Hours for Study.

Often it is observed that early  
hours are the best for study.

Joseph John Gurney, an English  
banker and philanthropist who trav-  
eled in the United States in 1838, set  
down in his Memoirs an incident illus-  
trative of the practice of early rising  
formerly very general on this  
side of the Atlantic.

At that time the student body at  
Yale, numbering upward of four hun-  
dred, was the largest in America, and  
Mr. Gurney desired permission to ad-  
dress it. He seems to have arrived  
at New Haven in the evening. Here  
is what he says: "Late as was the  
hour, I called at the house of Dr.  
Jeremiah Day, the President of Yale  
College, with a letter of introduction  
from the Professor of Theology at  
Andover. The President had retired  
to rest, and his lady requested me if  
I wished to make an arrangement  
with him to call the next morning  
before college prayers, which were at  
half-past 5. Such are the early hours  
of the presidents and students of  
American colleges."

President Day, it would seem, was  
following a respected tradition of  
"the Land of Steady Habits". While  
teaching at New London, Connecti-  
cut, in 1774, Nathan Hale, afterward  
a hero of the Revolutionary War,  
wrote to his uncle that he had twenty  
young ladies in his school from 5 to 7  
in the morning and thirty-two boys  
throughout the day.

Americans as a people are not in  
the habit of rising as early now as  
they did when the country was young.  
Improved artificial lighting may be  
among the reasons for the change.  
But it is true now as it used to be  
that early hours are the best for study,  
though the hours need not be  
identical with those referred to with  
astonishment by Mr. Gurney and  
with perhaps a certain degree of  
pride by Nathan Hale.

The hours that follow most closely  
upon the hour of rising are early  
hours, whether the hour of rising be  
4 or 7. In these hours the body and  
mind are freshly rejuvenated by sleep.  
The perceptive faculties are alert and  
the memory is in the fittest condition  
to receive and retain impressions.

Students deriving the greatest ad-  
vantage from early morning study  
are likely to be those who have not  
sat up too late the night before.

##### Poe and Irving.

The Catholic School Journal has  
always been of great value to me. At  
present I am especially desirous of  
finding some article or books treating  
on criticism of our American Litera-  
ture of the First Period. I would be  
pleased to find something unbiased  
about Edgar Allan Poe and Wash-  
ington Irving as writers.

Perhaps this subject has been is-  
sued in your Journal, or possibly you  
could refer me to some books which  
would be helpful to me in getting the  
desired result.—Sister M. Marcella.

After Benjamin Franklin, who was  
identified especially with the Colonial  
period, Washington Irving is remem-  
bered as the first American whose  
writings attained a place in general  
literature. The tendency to follow  
English models as to style survived,  
but Irving found subjects in his own  
country as well as abroad, and his  
principles were distinctly those of  
this side of the Atlantic. Even when  
discoursing appreciatively of Englishmen  
and their institutions, he exhibited  
the detachment of a looker-on. The work in history which he accom-  
plished was largely narrative and bio-  
graphical rather than philosophical,  
but meritorious in substance, and  
never lacking in interest, while fre-  
quently illuminated by sympathetic insight.

Poe was erratic, but a genius, and  
in prose as well as in verse made  
lasting contributions to American litera-  
ture. There is marked artificiality  
in his style, and a suspicion of the  
poseur at times repels the confidence  
of the reader, but in France his writings  
attracted a degree of recognition  
which those of no other American  
have been able to secure. There are  
haunting qualities in his verse which  
his countrymen as a rule have found  
themselves unable to resist, and his  
prose tales, despite the uncanny char-  
acter of their subjects, are models of  
literary form. Indeed, he is looked  
upon as the American pioneer in the  
field of the short story, a branch of  
literature in which many other Ameri-  
cans have risen to a high grade of ex-  
cellence without surpassing his achieve-  
ments, and in which his artist-

ry continues to be acknowledged three-quarters of a century after his death. He brought no vital message, but enthralled his readers with magical melodies and weird suggestions. Certainly he wrought no harm, for his imaginings were icily pure. The worst indictment his detractors could bring against his poetry was that it had more music than meaning. They always assert that Emerson described him as "the jingle man." But this was not Emerson's written judgment—it was an accident of old age and failing memory, occurring in the course of conversation, when he desired help in recalling the poet's name.

#### A Widely Extending Conviction.

Time was, and that not so very long ago, when the trend of public opinion in the United States seemed to be that in a country where government rests upon universal suffrage the one thing needful for the attainment of ideal conditions is the diffusion of intelligence, and that this could be accomplished by the establishment of public schools and the enforcement of compulsory education laws.

But experience teaches. Experiment has shaken confidence. Today there is general recognition of the futility of baldly scholastic training to insure the development of moral character, without which learning may prove a menace to society instead of a support.

At the Crerar Library in Chicago, recently, there was a dramatic moment when a squad of detectives pounced upon a young man engaged in reading a book on chemistry, and in spite of desperate resistance effected his arrest. Searching their prisoner, the officers found that he carried two automatic revolvers. The studious individual was wanted to answer for four slayings in New York and Pennsylvania and a dozen bank robberies throughout the country. His object in the research which engaged him when captured was to perfect two ingenious devices—one for the temporary blinding of bank employes, and the other for opening safes without noise.

Before a Conference on Christian Citizenship held not long ago at Winona Lake, Indiana, Dean Nathaniel Butler avowed belief that a democracy without religion and moral training for its citizens cannot long endure. The Conference adopted a resolution declaring that patriotism demands attention to the teaching of Christian morals in American schools.

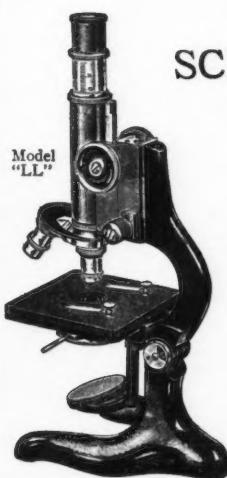
This is Catholic doctrine. Good citizenship generally may take satisfaction in witnessing its spread.

#### Munificent Educational Endowment.

The John Simon Guggenheim Memorial Foundation, for which ex-Senator Simon Guggenheim and his wife are seeking a charter from the Legislature of New York, is conceived in a broad spirit deserving commendation, and the foundation will stand as a noble monument to the son of the founders, whose name it bears and who died in 1922.

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gift for the endowment; the amount of money available for each fellowship will approximate \$2,500 a year. The first national awards, it is stated will be made for the academic year 1926-7, and fellowships will be open to men and women, married or unmarried, irrespective of race, color or creed.

It is the purpose of the Foundation after the first year to maintain annually from forty to fifty fellows abroad. There is no restriction of the subject to be studied or the place where study is to be pursued, the condition prescribed being that candidates must be old enough to have shown marked ability in their particular subjects, and

shall make the results of their studies available to the public. While it is expected that ordinarily the fellowships will be used for study in Europe, they may be used as well in other parts of the world, including the United States.

The Board of Trustees will number seven, with Senator Guggenheim as its president, and will have the assistance of an Educational Advisory Board, composed of professors in a number of colleges and universities throughout the country. The executive office of the Foundation is at 2300 Pershing Square Building, New York, in charge of Henry Allen Moe.

**A TRIBUTE TO THE LATE REVEREND DR.  
PETER C. YORKE**

(Continued from Page 78)

they went along of a most alluring, painstaking sympathy. Week in and week out he came; he saw his results; felt the response; liked the work—"I like this chair," he once said to the teacher; and he loved those, truly, that he was leading so adroitly to higher ways. And they knew it—knew it ever to remember. Father Yorke could draw any class or any audience to him. He knew how to interest: he had the materials in baffling profusion, and he could arrange and dispense them with most uncommon skill; he could inspire as no other we ever heard could inspire.—The status of education in our American schools will grow two years overnight if the normal schools ever uniformly succeed in instilling something of the Father Yorke spirit into the oncoming teachers. Perhaps that would be aspiring too high. Still, it is a fine, even if prodigious, ideal.

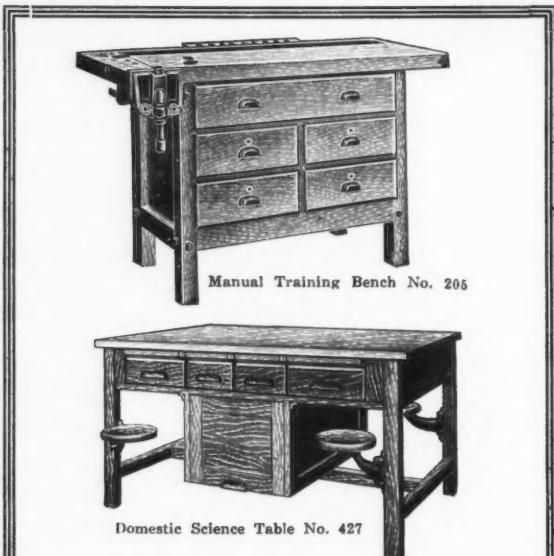
Little wonder, then, that Father Yorke stands alone in Catholic educational circles in America. There was nothing, it would seem, that he did not know and intelligently evaluate in educational achievement, educational theory, and educational practice. He had analyzed, with that keenness so peculiarly his, the modern movements or trends in education, and the outcome of it was that he may be said to have arrayed himself on the side of the traditionalists. There he found results and a thoroughness not readily discernible today, with all our supposed advance. Over and over did he disclaim against the shallowness of the product that colleges are giving the professions and sending to our legislative halls, while he was wont to label the supercilious pedagogue and sham theorist with a literary piquancy known only to him. He was for thoroughness in education, and he was for Christian education first, last, and all the time. Christian education was a veritable passion with him. His Catechisms and Liturgy tell the casual something of this.

He was sought for at the Catholic National Educational Association meetings as no other in America was ever sought. The members had sampled his offerings and their appetites were not sated. The Archbishop of New Orleans was so struck with Father Yorke's discourse at one of these gatherings that he seemed to grow ecstatic in open meeting, pleading then and there for permission to print the paper that he might present a copy to every teacher in his archdiocese, and declaring that every Catholic teacher in America had a duty to make a study of it. Father Yorke's loss will be felt in many places, but nowhere more so than in the field of Catholic education, to which he has left an incomparably rich legacy of inspiring thought that can not but endure.

And Father Yorke was victor—victor in many contests, contests that are proverbial even with the children. No mention need be made of them now. He carried his immensely rich treasure, his outstanding responsibility, through all the lurking dangers, safe to the Great Goal and into the Final Sanction, never faltering by the way—faith was his shield and zeal his attack, and the Lord was with him. Nevertheless, he had to look from the heights; there were his children, his self-consciousless children, above to realize his outstanding glory, his richest crown: weeping as children seldom weep for another, as their Pastor was being borne past and away from them "I would sooner," Father Yorke once said to a discouraged, unappreciated teacher, "I would sooner have the respect and affection of children than the regard of pope or potentate. You have that; you are in the right way; go forward." Father Yorke, too, had made the conquest, and no doubt went forward in the happy consciousness of this his sweetest victory, his highest, most impelling, claim.

To Father Yorke, friend of the children and protector of the weak; constant, loyal supporter, incomparable defender, of their teachers—the Sisters and the Brothers—all of us have duties: we must preserve his lessons to us, we must remember him in the way he now most covets. And, we must do something worthy of him from out our sense of gratitude to him—something to make permanent his dearest, his ultimate interest on earth—the good of his children, his schools.

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**NEWS ITEMS IN BRIEF**

Sister Louise Frances Loftus, of the Visitation Convent, Mobile, Ala., has rounded out fifty years of teaching. Several generations of the most cultured women of the South owe to her efficient zeal the education, accomplishments and high ideals which have made them not merely ornaments of society but also potent factors in every field of noble endeavor.

Leonard F. Feeney of St. Patrick's school, Eau Claire, Wis., was awarded first prize for his essay on Fire Prevention in the contest that was put on in connection with Fire Prevention Week. Eugene McGough, also of St. Patrick's school, was awarded second prize and J. Milton Leadhold, of the high school third.

Rosary College, River Forest, Ill., has made a notable record of achievement during the three years of its existence as shown by the recognition it has received from educational standardizing agencies. The last distinction gained is national membership in the American Association of University Women.

Sister Mary Stanisla of the school Sisters of Notre Dame, Academy of Our Lady, Chicago, has been commissioned to do a life-sized portrait of His Eminence Cardinal Mundelein. Aside from her religious duties, she conducts classes three days in the week, reserving but a fraction of her time for herself. Industry, devotion and an unselfish giving of her talents have made her unusually prolific. Her paintings adorn other rooms in the academy.

The climax to the series of signal successes achieved by the Philadelphia parish schools in the "Boy Week" celebration was the triumphant victory scored by two parochial school boys in winning first and second places in the spelling bee.

Robert Krumholtz, a senior in the St. Raphael high school, Springfield, O., was awarded the \$750 scholarship by the National American Legion for his essay, "Why Communism Is a Menace to Americanism." He was also the state winner in the Ohio American Legion essay contest.

In the Blue Room of the White house, when a Catholic parochial schoolboy was congratulated by the President of the United States upon his victory over 400,000 contestants, a rebuke was given to those bigoted opponents of the Catholic school system whose patriotism is of a brand which would use the flag for partisan purposes.

The next Passion Play will be produced at Oberammergau, Germany, in 1930 and not in 1928, as erroneously announced on several occasions recently. The last play, produced in 1922, was really scheduled for 1920 but was postponed because of unstable political conditions at that time.

St. Xavier College, Cincinnati, has announced a prize essay contest open

to all boy students in Catholic high schools in the dioceses of Cincinnati, Covington, Louisville, Nashville and Wheeling. "Why Should I Attend a Catholic College?" is the subject assigned, and the prize will be a shelf of the best Catholic novels.

Twenty-five Sisters of Charity, recently carried 20 infants to safety when fire broke out on the upper floors of Mount St. Joseph Orphanage, London, Ontario. While the nuns were thus engaged, several hundred students of the University of Western Ontario carried valuables from the building, which at first appeared doomed. The loss will not exceed \$10,000.

Building contracts for the new Mary Grove College for Women to be constructed in Detroit at a cost of between \$2,000,000 and \$3,000,000 were let in April. The Sisters-Servants of the Immaculate Heart of Mary are in charge of the college, which has borne the title St. Mary's College and heretofore located at Monroe, Mich.

Governor Ritchie, of Maryland, has announced the appointment of Sister Mary Helen, of the Sisters of Mercy, of Baltimore, as a member of the Maryland State Board of Examiners for Nurses. She is the first religious ever to hold such a position in the State.

At the recent annual meeting of diocesan superintendent of Catholic Schools at Washington, a resolution was adopted authorizing the appointment of a committee to make a thorough survey of records for Catholic schools and to report at the next Easter meeting of the superintendents' section.

The religious convictions, guides, reinforcements and loyalties instilled in the Catholic child by Catholic schools last throughout life in at least 90 per cent of the cases, perhaps more. The Rev. Dr. John M. Cooper, Associate Professor of Sociology at the Catholic University at Washington, declared in a recent address at Milwaukee before the Religious Education Association.

Charging that there is a nation-wide movement to turn over to the state all children separated from their own homes, Archbishop M. J. Curley points out that this movement is backed by powerful organizations with millions of dollars at their disposal. The advocates of state control would eliminate the church from both the field of education and of child welfare, he believes.

Dancing, attendance at functions where dancing takes place, or contributing in any way to the holding of dances or social functions in which dancing is a part of the program, is strictly prohibited for all students of the Catholic Cathedral Preparatory School for Boys, Erie Pa. Violation of the rule which applies to vacation periods as well as to the school terms, will be punished by expulsion from the school.

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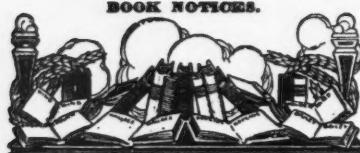
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## BOOK NOTICES.



**Sodality Conferences.** (Second Series.) Instructions on Those Rules of the Sodality which Specially Concern the Personal Devotions and Activities of Sodalists, as Well as Helpful Counsels for Directors. By Rev. Edward F. Garsche, S. J. Cloth, 340 pages. Price, \$2.75 net. Benziger Brothers, New York.

This is the third of a series of books prepared for the purpose of affording aid to directors and officers of sodalities and of sections of sodalities. A portion of the contents of the present book was contained in "Children of Mary," a volume published years ago and now out of print, which was so much esteemed that there have been requests for its amplification and reissuance. All that was in that book will be found in this, carefully revised, together with new material to the amount of at least as much again. The author is well-known and popular. Undoubtedly his latest work will receive a warm welcome and prove useful wherever it finds its way.

**Jesus, the Model of Religious.** (Meditations for Every Day in the Year). By a Religious of the Congregation of St. Charles Borromeo. Translated by a Sister of Notre Dame (Cleveland, Ohio). Two volumes: Vol. I. From Advent to Pentecost; Vol. II. From Pentecost to Advent. Cloth, 695 and 820 pages. Price for the set, \$7.50 net. Frederick Pustet Co., Incorporated, New York and Cincinnati.

In his commendation of this admirable addition to devotional literature, Bishop Schrembs of Cleveland remarks: "It is rare to find a book of meditations adapted to the needs of all, but the present work comes nearer than any we have seen in its universal appeal." He goes on to observe that "these outlines will make meditation easier for beginners and offer many helpful suggestions to the experienced, while they will give all a better understanding of the religious life and a more ardent love of God

and the saints." The volumes are choiceably printed and substantially bound.

**The New Psychology.** How It Aids and Interests. By E. Boyd Barrett, S. J., M. A. (Nat. Univ. Ireland), Ph. D. (Louvain University), Professor of Psychology Georgetown University. Cloth, 358 pages. Price, \$2.75 net. P. J. Kenedy & Sons, New York.

In the minds of many there has been difficulty in distinguishing between the psychology that is scientific in any true sense of the word and the psychology that is faddism pure and simple. This, of course, has been largely due to the character of many of those who have set themselves up as authorities on the subject. Much of what they put forward was unreliable. Here is a text that may be read by Christians without offense, and that undoubtedly will be useful to clergymen, educators and students of medicine, law and arts. In his preface the author states that the book is written as far as possible in the spirit of the great Cardinal Mercier, whose purpose was to keep scholastic psychology in close touch with the natural sciences. "An essential difference exists ever and always between rational knowledge and sense knowledge, religion and convention, a rational soul and an animal soul." The theories of this new science advanced as acceptable in "The New Psychology" are those which seem to fit observed facts well and satisfactorily. Thinking people, regardless of religious denominations, will read this book, and be grateful to its author.

**Primer of French Literature.** By George Saintsbury. Sixth Edition. With a Supplementary Chapter by T. B. Rudmose-Brown. Cloth, 168 pages. Price, 85 cents net. Oxford University Press, American Branch, New York.

This is a standard text which it would be superfluous to praise, so well has it stood throughout the English-speaking world since its first appearance more than a quarter of a century ago. The supplementary chapter has been written by another hand for the reason that the author of the body of the work desired it to come from one with fullness of knowledge and felt that he himself had not kept up with the subject of late sufficiently to enable him to deal with it as well as one of more present expertise. As a book for supplementary reading in high schools, and as a text for beginning students in French literature, this compact and authoritative treatise will have further years of usefulness.

**Learning to Typewrite.** With a Discussion of the Psychology and Pedagogy of Skill. By William F. Book, Ph.D., Professor of Psychology, Director of the Psychological Laboratory, Indiana University. Cloth, 463 pages. Price..... The Gregg Publishing Company, New York.

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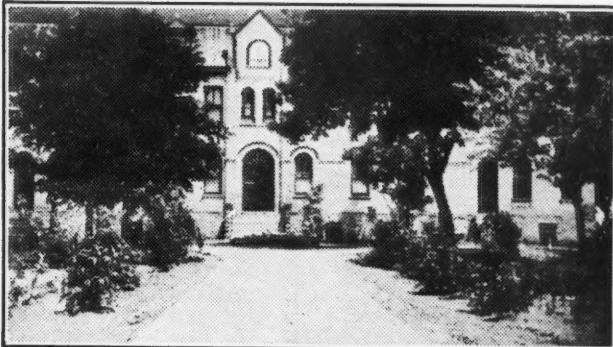
Many of the facts relating to the psychology of skill which have been brought to light during the past quarter of a century are of practical significance to teachers. Not a few can be made avail of by teachers of typewriting. These facts are presented in the first part of this book, the second part of which is devoted to a detailed scientific analysis of learning to type-write. In part III is set forth the kind and amount of direction which must be given by the teacher of typewriting to make the learning of his pupils economical and efficient. In special training courses for teachers the book may be used as a text for the intensive study of the learning process. The exercises which are prescribed give opportunity for the student to work over the material presented and make it his own.

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**New-World Health Series. Book II.**  
**Primer of Sanitation.** A Simple Textbook on Disease Germs and How to Fight Them. By John W. Ritchie, Professor of Biology, College of William and Mary, Etc. Third Revision. With Many New Illustrations. Cloth 231 pages. Price..... World Book Company, Yonkers - on - Hudson, New York.

**New-World Health Series. Book III.**  
**Primer of Physiology.** Being a Textbook of Physiological Principles and Their Applications to Problems of Health. By John W. Ritchie, Editor of New-World Science Series, Etc. Illustrated by Earl Hortex, Hermann Heyer, Harry Freeman. Third Revision. Cloth, 276 pages. Price ..... World Book Company, Yonkers-on-Hudson, New York.

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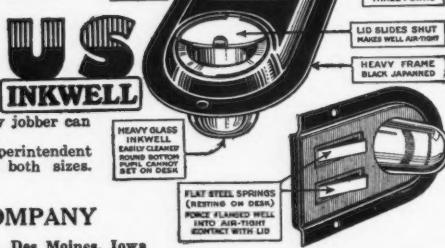
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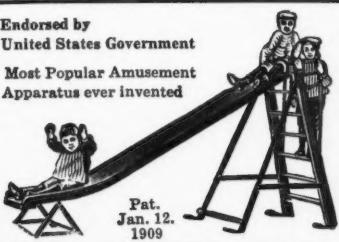
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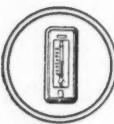
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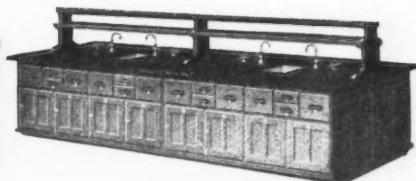
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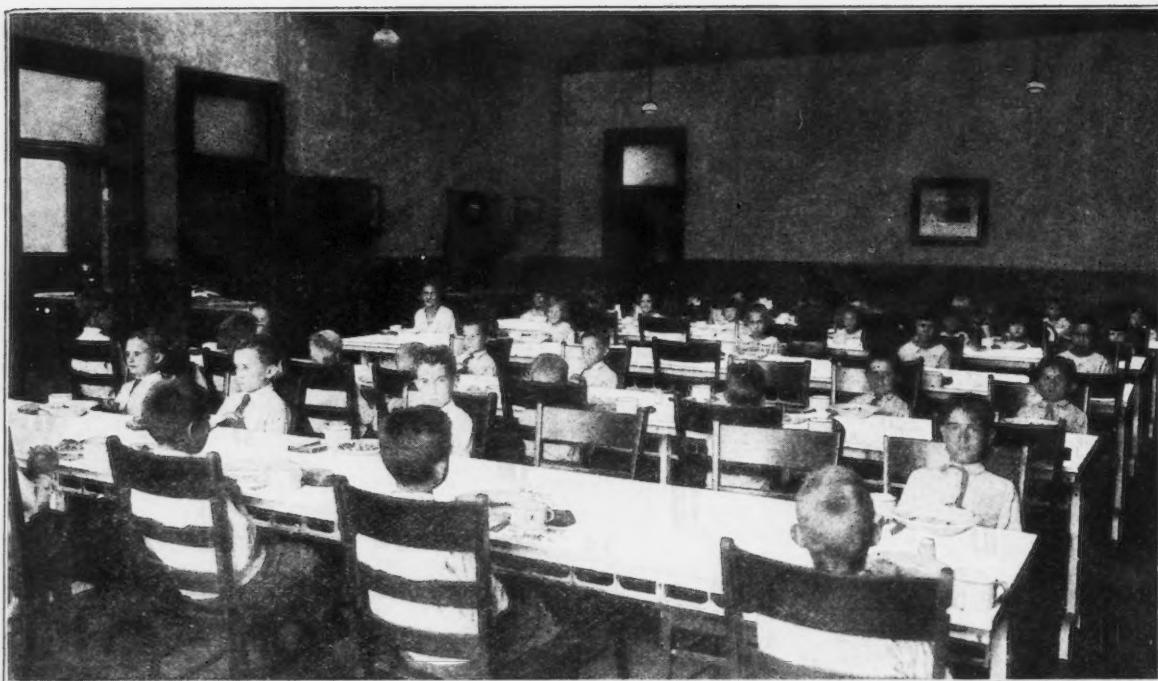
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